"World Call in Every Home!"

OUR hearts were made happy many times during the Convention by the kind words spoken by friends of WORLD CALL. It is our desire that every subscriber shall have the same feeling, and that your interest in WORLD CALL may be so deep that you will help us make good the recommendation unanimously approved by the Convention which is that "WORLD CALL IN EVERY HOME" be the goal of each church this year and that ministers and official boards put this in the program of the church.

We should like to come to you in person and present the claims of WORLD CALL. That, however, is not possible. Will you not, therefore, consider this a personal, earnest appeal to help place WORLD CALL in every home in *your* church? Please try to realize that your influence and a word from you will mean very much in securing new subscribers. Help your pastor and literature secretary.

The binders for 1920 WORLD CALL are nearly ready and we are accepting orders for them. They are still only $1.50 each, including complete index for the year, in spite of increased cost to us.

We request again that you notify us promptly if you are not receiving your WORLD CALL. Please do not wait for months and then write us. When you ask for change in address be sure to give your old address as well as your new one. This is very important. Remember that your postmaster will not forward second-class mail unless you furnish the postage for forwarding. Address, WORLD CALL, Missouri State Life Building, St. Louis, Missouri.

WORK FOR WORLD CALL.

"The Best People in the World"

LAST month we asked our subscribers to send us back numbers of WORLD CALL for June and July, 1920, our supply of these issues having been exhausted. The response was immediate and generous although no reward was offered and the sender even had to pay postage. As copy after copy came in the Chief Subscription Clerk exclaimed, "Our subscribers are the best people in the world!" We thank you for this additional demonstration of that fact, which we never doubted.

Solve Your Christmas Problem With World Call

IT IS not too late to send WORLD CALL as a Christmas present to your friends. To all who wish to do so we supply an appropriate card with which to notify those so honored that they are to receive, not one, but twelve big and beautiful Christmas gifts, the monthly numbers of WORLD CALL for 1921.

A Fine Field for Christian Endeavor

LAST year many Christian Endeavor societies sent in subscriptions for Army Posts, Public Libraries and Y. M. and Y. W. C. A.'s. There is no place a society can invest $1.50 to greater advantage. Inquire whether the public reading room nearest your church is receiving WORLD CALL regularly. If it is, try the next one in line. If it is not, put it on the list and have the satisfaction of knowing that your thoughtfulness will multiply its blessings throughout a whole year to countless persons.

WORLD CALL

Continuing

MISSIONARY TIDINGS — AMERICAN HOME MISSIONARY
The MISSIONARY INTELLIGENCER — *The* CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

Published Monthly for

United Christian Missionary Society
Missouri State Life Building,
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Cincinnati and St. Louis

Christian Woman's Board of Missions
Indianapolis and St. Louis

Foreign Christian Missionary Society
Cincinnati and St. Louis

National Benevolent Association
Missouri State Life Building, St. Louis, Missouri

Board of Church Extension
Kansas City and St. Louis

Board of Ministerial Relief
Indianapolis and St. Louis

Board of Education
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Association for the Promotion of Christian Unity
504 N. Fulton Ave., Baltimore, Maryland

National Organizations of Disciples of Christ
By Men and Millions Movement, Cincinnati and St. Louis

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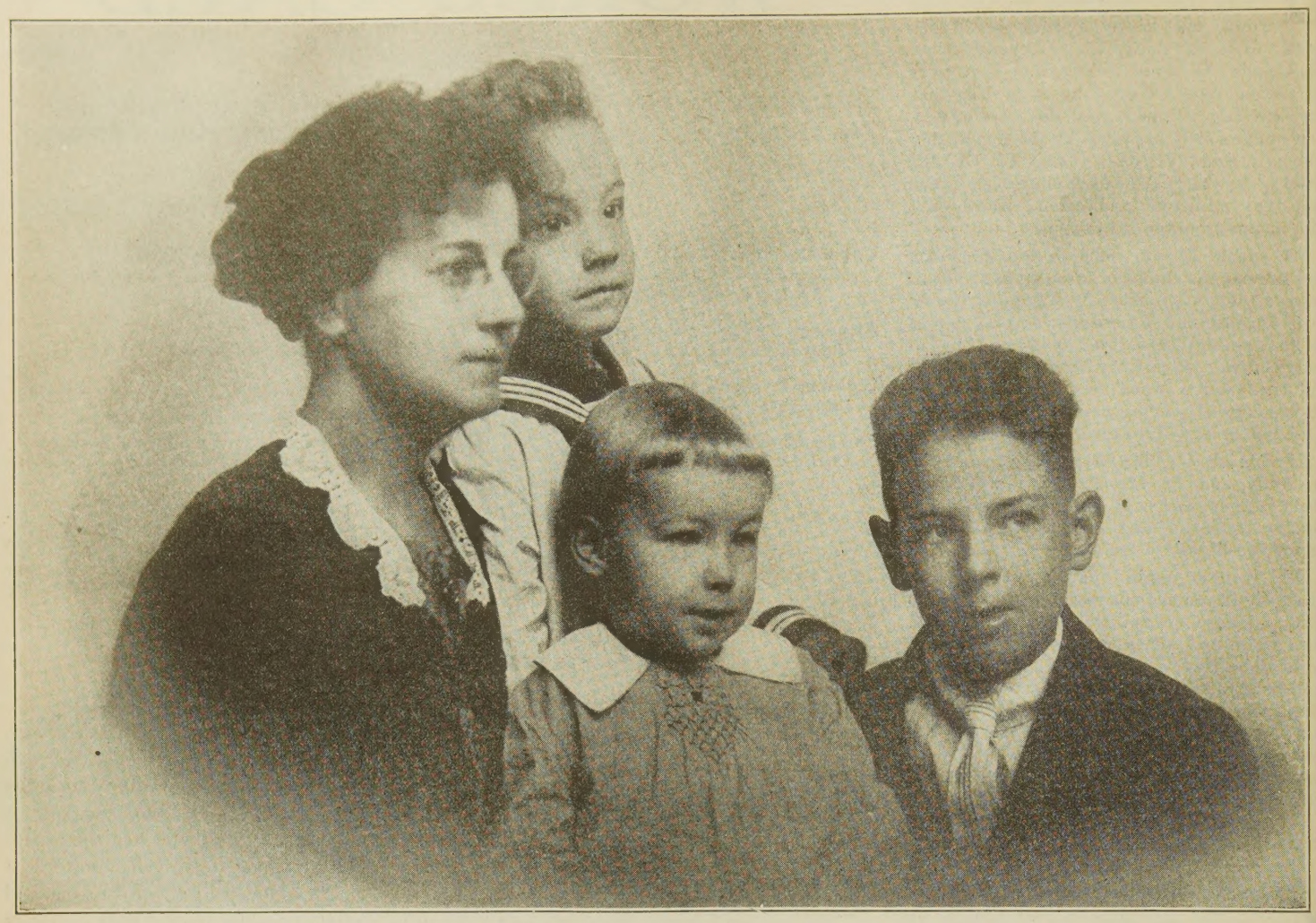


This Picture Ought to Haunt You!

WE beg the pardon of this noble woman and her sons for making such a use of their photograph. Are you giving your minister and his family a living support? Do you insult them with more or less useless Christmas presents instead of an increase in salary? Do you degrade the ministry by thinking of your pastor as a sort of hired man to be paid the least that will get and hold him? Do you realize that no worthy minister of the gospel can be paid for his services; that all we can do is to provide his living in order that he may be free to serve God and humanity? Do you not agree that the complete and life-long consecration which we demand of our ministers requires from us complete and life-long support for them and those dependent upon them?

* * * * * * * * * *

Will You Face These Facts?

1. The head of this little family has died suddenly. He had given the utmost of devotion in fruitful service to the church. He had done everything possible to provide for his family both while he was with them and in such a calamity as has fallen upon them: a good life insurance policy for a few thousand dollars, all that his income would carry; a Pension certificate with the Board of Ministerial Relief; loving provision for their daily needs.

2. She is as heroic in her widowhood as she was in her ministerial partnership, and is taking such employment as she can get, determined to keep the boys together and rear and educate them for useful lives. After paying debts and funeral expenses she is trying to hold the insurance money for the education of the boys. How else can one of them realize his ambition to follow his father in the ministry?

3. The Pension plan provides for old age and disability benefits of $100 a year, on account of the preachers' own payments of dues, with additional benefits up to $400 a year from church contributions and other sources, with three-fifths of these amounts as death benefits to widows and minor children. The contributions from churches have thus far duplicated the ministers' payments, and so the Pension certificate is worth $120 a year to this widow and her children. If the churches should suddenly wake up and put the Pension system on a maximum basis it would yield them $300 a year.

May the Picture Haunt You Until You See That It Is Done!

4. Then the brotherhood's plans for its ministry include the maintenance and upbuilding of the Relief fund, parallel with the Pension fund, to meet necessities that go beyond the exact provisions of the Pension certificate. Is not this clearly a case where there should be a liberal supplementing of the $300 a year?

5. The obligation for complete support inheres in the necessary relation of the minister to the church. "Even so did the Lord ordain that they which proclaim the gospel should live of the gospel." Before there was a Board of Ministerial Relief, before there was a Ministerial Pension system, before there was a United Christian Missionary Society, the obligation was there. It still holds for every one of our five thousand ministers and their families.

6. It holds with double strength for the 555 who have made the additional sacrifice and taken the extra care, as the head of this little family did, to pay the dues of the Pension system inaugurated by the brotherhood for their protection.

May the Picture Haunt You Until You Make Good the Motto, "WE WILL NOT FORGET"

TO INFORM THOSE WHO ARE INTERESTED; TO INTEREST THOSE WHO OUGHT TO BE INFORMED

World Call

Indianapolis, Indiana St. Louis, Missouri

DECEMBER 1920

Woman's Sphere Is—The Whole Earth

THIS is no play upon words but a solemn statement of a great truth. Geographically the whole habitable globe has always been open to woman. But everywhere there were limitations upon her work, her social relations and her civil rights. She was a subject rather than a citizen.

The ancient rule, all but universal, was that a woman had no rights apart from some man. An independent woman was an impossibility. There are many grotesque survivals of this primitive order in the laws and customs of our North American states and provinces.

Step by step the emancipation of woman has been proceeding ever since the star of the East stood over Bethlehem. Each advance was a concession made by men under the influence of Christianity and enlightenment. Now that women have the ballot their other disabilities will be removed far more rapidly. They have the tools with which to strike off their own shackles.

Woman and the United Society

It is more than a coincidence that simultaneously with woman's political enfranchisement in Canada and the United States the international boards of the Disciples of Christ were united in the United Christian Missionary Society, with the fundamental provision that women shall stand in full equality with men. Among us henceforth every work of Christ and His church is within woman's sphere.

Hers are the Philippine Islands as well as Mexico, Japan as well as Paraguay, Tibet equally with Argentina. Butchart's Bohemians in Cleveland, Borders' Russians in Chicago and Miss Merrill's polyglot friends in New York are as much the concern of each local Woman's Missionary Society and Young Woman's Missionary Circle as the Orientals of Portland, Los Angeles and San Francisco and the Mexicans of San Antonio.

Woman and Our Debt of Honor

Just as the United Society begins its career of beneficence a large and imperative task is laid upon its members. The financial failure of the Interchurch World Movement throws back upon the international missionary and educational boards of the Disciples of Christ obligations that total $600,000, payment of which they had underwritten or guaranteed to New York banks by direction of the Cincinnati Convention, in full confidence that they would never be called upon for a dollar.

Now the St. Louis Convention has advised the raising of this entire amount as a special fund to avoid drawing upon the already overtaxed regular funds of the several boards and institutions. After a week of self-denial and prayer, Sunday, December 12, is the day for a great free-will offering in all our churches to fully discharge our Debt of Honor.

The Week of Prayer and Sacrifice begins on the Annual Woman's Missionary Day, and the first one after the effective union of the societies. Maybe it is a providential test of our mettle. Certainly it is a challenge that we cannot ignore. The fact that the Board of Education, which is not formally a part of the United Society, is involved equally with our other international boards is an added incentive, since Christian education is second to nothing in the hearts of Christian women.

Woman and the New Age

At last the Christian women of America can begin to see their task whole. It is a bleeding, suffering, starving world that is laid at their feet. Always it has been woman's task to repair the ravages of war. Now, for the first time, the tools with which to work effectively are coming into her hands. While she mourns her sons who are gone, she has the ballot with which to decree that never again shall such a holocaust occur. While she feeds the starving children of Europe and the Near East she can take effective steps against ever allowing wholesale murder to stop the supply of bread and milk.

It is not so much a right as a duty into which woman has come; not so much a privilege as an obligation; not so much a prerogative as a service; not primarily a pleasure but a great responsibility. As at Bethlehem the cave of the manger was too deep and the pangs of motherhood too severe to allow Mary to hear the angels singing above the hills, so today humanity can be born anew, born from above, born to righteousness and peace, only as woman travails in agony of body and soul. The world's redemption is no holiday affair. Maybe the exaltation of the Magnificat was with Mary through the suffering at Bethlehem and sorrow of Calvary, and through all the wistful, troubled, joyous years between, but certainly it was long after her day before Christmas became a holiday.

So thousands of young men died and thousands of mothers wept, before there could be July Fourth year after year for a free and rejoicing nation. Again millions of young men died and millions of mothers wept before Armistice Day broke upon the world with jubilation.

Can the greater victory for permanent peace and perpetual righteousness be won without trial and sacrifice? Can men rise higher than their mothers' dreams? When woman gained the ballot did she lose her ideals that have ever been the beacons of the world's best effort?

The price is still to pay, the price of pain and prayer, of sacrifice and service, but now woman is free to choose her fields of service, to name the terms of her sacrifice, to safeguard the fruitage of her labor. She serves as love constrains her, she toils in hope, by faith she exults in the complete victory of which the objectives already gained are sure guarantees. "It is daybreak everywhere!"

SPOKANE UNIVERSITY

Paying Our Debt of Honor

AT the Cincinnati Convention in 1919 the Board of Education and the various boards composing the United Christian Missionary Society were advised to cooperate in the campaign of the Interchurch World Movement. They were also authorized to underwrite the Movement for five per cent of their askings. The askings of the Board of Education were $6,000,000, and the askings of the constituent boards of the United Society were $6,000,000, a total of $12,000,000. Five per cent of these askings made a total sum of $600,000. This sum the various boards underwrote by giving their bonds to the Bankers Trust Company, acting for the associated banks, in New York City. It was the hope of the leaders of the Interchurch World Movement that the funds from its financial campaign would pay the underwritings at the banks so that no board would be called upon to pay. The collapse of the Movement made this impossible, hence the various underwriting boards and agencies were called upon by the banks to pay their underwritings.

Action of St. Louis Convention

"By the advice of the International Convention in 1919, and by the action of each of the underwriting organizations in Convention assembled in 1919, these organizations are obligated to the extent of their underwritings and their obligations must be met. It is the desire of the executives of these underwriting agencies that no dollar given specifically for missions, benevolence and education, shall be taken to pay the underwritings.

"Therefore, we recommend that these underwriting agencies set up such organization as they deem best or use any existing organization to raise the amount legally due the Interchurch World Movement, by voluntary contributions from churches and individuals.

"In connection with the underwritings, we recommend that the Board of Education cooperate with the United Society in whatever plan is adopted to raise and pay the underwritings. And that all underwritings be included in one sum and be raised by a united campaign, and applied without discrimination in the liquidation of said underwritings."

The General Plan

In pursuance of this action, representatives of the United Christian Missionary Society and of the Board of Education met and, after conference, decided upon the following plans:

1. December 12 is the day set apart upon which to pay our Debt of Honor.
2. A cash offering on this day is asked from churches, individuals and organizations.
3. A minimum of a day's income is asked from all members, and large gifts are solicited from well-to-do people.
4. If churches wish to include this extra offering in their budgets, they are asked to raise and pay the Debt of Honor portion of the budget on December 12.
5. The week of December 5 to 12 is designated as a week of prayer and sacrifice.
6. All money on hand or previously pledged on the Interchurch campaign should be collected if possible and forwarded on December 12.
7. All offerings from churches, organizations and individuals should be sent as follows: Treasurer Underwriting Fund, 1501 Locust Street, St. Louis, Missouri.

Agreement of the Banks

The question has been raised as to whether or not our obligations cease when our notes have been paid in full. Under date of November 6 we have the following guarantee:

"As each Guarantor makes payment on account its liability for further interest accruals will correspondingly diminish and upon payment of its own full amount its liability for accruing interest will cease.

"When a Guarantor completes the payment of the principal amount named in its guaranty, with interest determined as above, the Guarantor will receive back its instrument of guarty with a letter from the Trust Company stating that the Guarantor in question is released from further liability on the guaranty."

Notes Now Past Due

The last note was due at the bank on November 8. The banks have kindly extended these notes for a short time with interest. December 12 should be the day upon which we give the money to pay off every dollar of this obligation so that the notes can be redeemed and the bonds returned.

What Other Churches and Boards are Doing

The various agencies of the Presbyterian Church underwrote $1,000,000. They are now in the midst of the campaign to raise the money. Several other of the boards have paid in full and have received back their bonds. Still others are carrying on their campaigns at the present time to raise the funds with which to pay off their notes at the bank. It is probable that by January 1 the entire sum of about $6,000,000 underwritten by the various agencies will be paid in full. The Disciples of Christ should not be the last in paying the obligation of their boards in this campaign.

What the People Think About the Campaign

It is encouraging to know that practically the entire brotherhood is unanimous in saying that this Debt of Honor should be paid. The following are some of the statements just received:

Chicago Leads the Way

"I have asked for the privilege of being the first congregation to get under the Interchurch World Movement deficit for $1,000. **This our congregation has unanimously decided to do.**

C. G. KINDRED, Pastor,
Chicago, Illinois. Englewood Christian Church.

J. B. Briney Thinks the Underwriters Acted in Good Faith

While, for reasons that need not be mentioned here, I did not favor entrance upon our part into the Interchurch World Movement, yet I think that this Debt of Honor should be met by the brotherhood, for the following reasons:

1. These underwritings were authorized by the Cincinnati Convention, which was a representative body, and the underwriters acted under the sanction of that body.
2. The underwritings were made from the standpoint of security, with no expectation of having to pay; but the unexpected happened, and, as is often the case with securities, the obligation fell upon the underwriters to pay, and the brotherhood should back them up in it.
3. The underwriters acted in good faith, and for what they believed to be for the good of the cause of Christ, and they deserve the sympathy and support of their brethren. While this is a dearly-bought piece of experience, it may be of value to us in the future.

Crestwood, Ky. J. B. BRINEY.

Two Voices From Indiana

General Z. T. Sweeney writes:

Replying to your esteemed favor of November 5, I beg to say that I think we ought to pay this $600,000.

First: Because the heads of our organizations promised to pay.

Second: Because other religious bodies will meet their obligations and I am not willing to see our people "go to protest."

Third: I am not willing to pay this money without others who are likewise pledged pay theirs, nor am I willing to pay one dollar for which we are not legally obligated. I have no sentiment about dealing with Wall Street.

Also:

The failure of the Interchurch World Movement has left a financial responsibility upon the churches of America that can not be shifted with honor.

1. The Movement was inaugurated and the underwritings were made in good faith. The success or failure of the enterprise in no way affected the moral obligation.

2. The cause of Christ sits at the judgment bar of the unchurched world. Failure of the church to meet its obligation can not but have a prejudicial influence in the minds of many, against the Christian religion.

3. The church has already reaped benefits from the surveys and the splendid system of publicity that, in the end, will more than recompense it for the amount paid in underwritings.

Indianapolis, Ind. T. W. GRAFTON.

A Sacrifice That Must Ultimate in Victory

1. It is an obligation thoroughly made and must be honorably paid.

2. It is a debt made for a great ideal—the ideal of a united church. This ideal has not left the earth. In the future it will assert itself anew. It must not be handicapped by a failure to meet this obligation.

3. The Disciples of Christ are thoroughly committed to the union ideal. It is in our blood. We went into the Interchurch World Movement whole-heartedly.

We bore a testimony to our century-old faith. Our testimony must not now be weakened by slowness to pay.

4. Let us not think of this as an effort to pay for a "dead horse." Let us rather think of it as a sacrifice for our dream born out of deep convictions—a sacrifice that must ultimate in victory.

St. Louis, Missouri. GEO. A. CAMPBELL.

Kansas Wants Less Machinery and Noise in Kingdom Enterprises

The Churches of Christ should meet their underwritings to the Interchurch World Movement:

1. Because it is right and honorable to do so. The most of us went into it in good faith, believing that it would accomplish much good for the kingdom of Christ; and that much good was accomplished in several ways is a fact recognized by us all who are seeking to do the Lord's work in a large way. That the movement failed in some respects is no reason why any religious body should withhold its promised help. I, and the churches I have served, have many, many times put money into work that has not turned out as we had hoped.

2. We cannot afford to let our obligation go unmet. Our reputation as an honorable religious body is at stake. In the language of Brother Book, "Let us pay it and then not go into any similar movement"; to which I would add, until the matter has been studied most carefully; plans perfected; all Christian people thoroughly informed and a more unanimous sentiment in regard to it has been created.

3. Because some valuable lessons have been learned. It is sometimes a good thing to pay a large price for certain kinds of experience! One of the most important lessons we have learned from the Interchurch World Movement is that sometimes the kingdom of God suffers from too much machinery and noise! The conviction is dawning upon some of us that we are afflicted with too much machinery and it takes too much oil to make the thing go! That is one of the reasons why I hailed with delight and am supporting with all my power the United Christian Missionary Society. It will combine and strengthen several agencies of a similar nature and require less machinery and do the work more efficiently.

Let us pay our underwritings and then turn our attention more carefully to evangelization at home and abroad, "each one winning one", and the blessing of the Father will be upon us.

WALTER SCOTT PRIEST,
Wichita, Kansas. The Central Church,

Christian Women Will Help

1. We should pay the $600,000 pledged to the Interchurch World Movement by the societies composing the United Christian Missionary Society and the Board of Education, because it is a legal and honorable obligation which they assumed in good faith, hoping for a great forward step in world evangelization.

2. We should not force the societies to pay this obligation from their incomes, which were given for the support and advancement of the enterprises committed to their charge.

3. It was recommended at the St. Louis Convention that this indebtedness should be liquidated by "voluntary contributions from churches and individuals," and, in my judgment, this is the equitable and brotherly way to meet this Debt of Honor.

Lexington, Kentucky. IDA W. HARRISON.

How to Send the Money

Checks, postoffice money orders and drafts should be made out and sent as follows:

TREASURER UNDERWRITING FUND,
1501 LOCUST STREET, ST. LOUIS, MO.

A Week of Prayer and Sacrifice, December 5-12

IF we are to raise $600,000 on the 12th day of December to pay our underwritings to the Interchurch World Movement, we should be much in prayer before that day. The amount of money needed is very considerable. But it is not beyond our ability. In the War Emergency Drive three years ago we raised twice this amount, and no one was burdened above what he was able to bear. For a people as numerous and as prosperous as the Disciples of Christ, the raising of $600,000 in one day, over and above all that the work in hand requires for its maintenance and enlargement, is not an impossible task.

To many it appears that in paying our underwritings we are paying for a "dead horse." That is not the whole truth. On its financial side the Interchurch World Movement failed. But the ideal at the heart of the Movement will never die. This ideal was the ideal of our Lord when He spoke of one flock and one Shepherd, and when he prayed that his disciples might be one, even as he and the Father are one. Much of the work done has an enormous and permanent value. When we have paid all we promised, we can hold and maintain that the Movement was well worth $600,000.

But let us not think for a moment that the raising of $600,000 in one day and for the purpose named is not a very considerable undertaking. It can be done and it will be done, if the people in the churches will address themselves to it in earnest. But ample preparation of mind and heart is necessary.

In order that we may raise the money needed and get a great spiritual return, a call to prayer and sacrifice during the week preceding December 12 has been issued. Our Lord and his apostles believed in the efficacy of prayer. They believed that prayer is more than a soliloquy ending with its reaction

on the soul that offers it; they believed and taught that prayer accomplishes things that, in the absence of prayer, would not be accomplished. Our Lord said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." Again, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." When the disciples asked why they could not cast out the dumb spirit, the Lord replied, "This kind can come out by nothing, save by prayer." He said again, "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The aspostles prayed much.

Let us pray God that the minds of all may be enlightened so that they may recognize this obligation as an honest debt and be disposed to pay it. The giving of one day's income will bring a blessing to every one that gives it as unto the Lord. Let us pray that $600,000 may be given to wipe out this debt; thus will we be able to retain our self-respect as a people and, what is more important, have a conscience void of offense toward God and toward man. What is still more important is that in giving this money we shall glorify God.

The raising of $600,000 in the way proposed calls for sacrifice on the part of many. The sacrifice involved should be made without reluctance and without regret. The Lord loves the cheerful giver, and he loves the sacrificial giver. He went before his disciples in the way of sacrifice. We have a debt of $600,000. There is only one thing to do with a debt, that is, to pay it. There is no other honorable course. We can not afford to default.

It is very desirable that this debt be paid out of money given for the purpose. Some good people strongly object to the taking of money given for missions to pay the underwritings. It will be a great thing if $600,000 is raised on the 12th day of December. In that event the churches and Sunday schools and Endeavor societies and individuals can be assured that no dollar given for missions or education or benevolence will go to defray our Interchurch obligations.

If we make the week suggested a week for prayer and sacrifice, and if on the last day of the week all the members of our churches calling themselves Disciples of Christ will each give the income of one day, we shall have abundant reason for rejoicing with joy unspeakable and full of glory.

Let us make the 12th of December a high day in our churches, a day in which we shall honor the Lord Jesus Christ by such an outpouring of generous gifts as the interests of His cause require from us, His loyal followers.

Let us *pray* for the raising of this Debt of Honor.

Let us *pay* for it also.

Two Letters from Frank Garrett

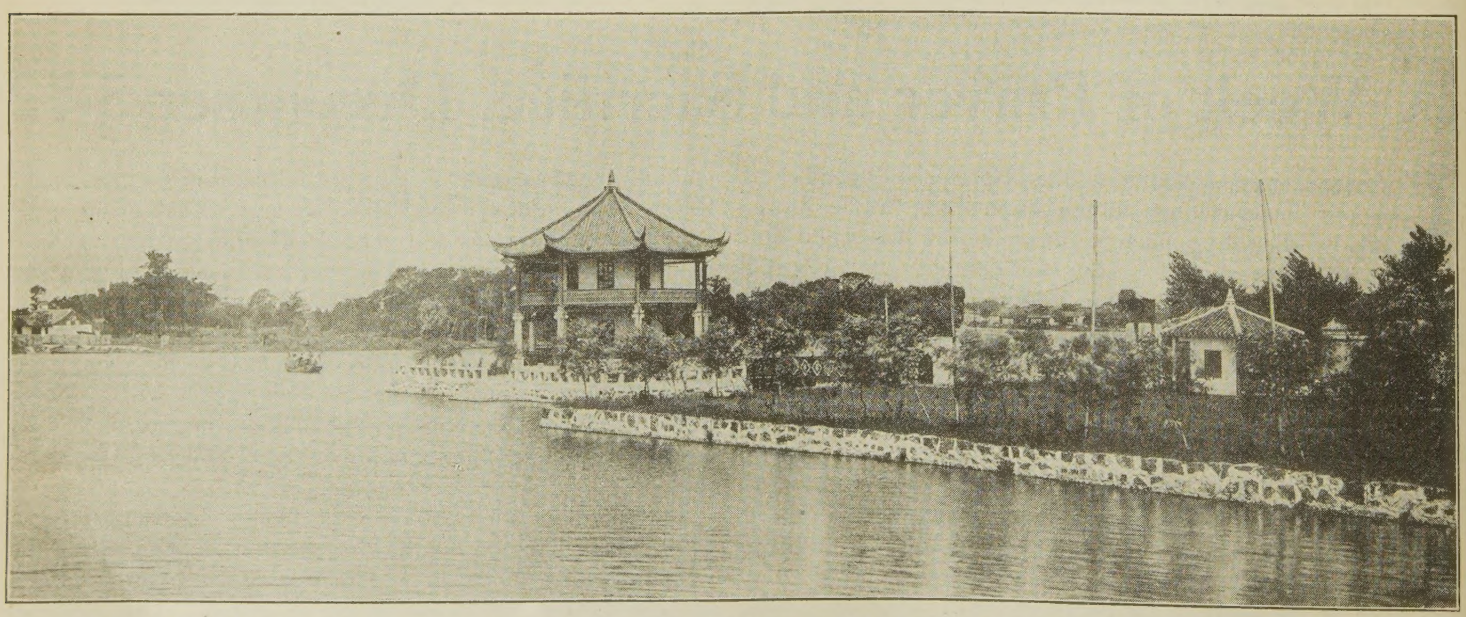
IN this issue of WORLD CALL will be found the action of the Board of Managers of the Foreign Society on the question of open membership in China, and the report of the Committee on Recommendations which was read by C. S. Medbury and adopted by the Convention. This discussion of open membership grew out of a letter written by Frank Garrett and published in the Christian Standard by R. E. Elmore.

Mr. Garrett's attention was called to his letter and he was asked for an explanation. The two letters that follow are his answer to the inquiry of the Society. These letters make all clear and plain, and confirm the statement of the officers of the Society to the effect that open membership had been neither practiced nor advocated by the China Mission. The letters speak for themselves.

A. McLean, October 11, 1920.
St. Louis, Missouri.

Dear Brother McLean:

In reply to your letter of August 27, I want to say that my letter of August 11, 1919, was not clear in one statement. When I said, "Our committee was asked by unanimous vote to present to your committee this question for your consideration, with the understanding that the step has the approval of the China Mission," I seemed to state that the China Mission had given its vote in favor of open membership. This was not the case. The Mission voted only that the conditions be presented to you. There was no vote on open membership. My statement that the step had the approval of the China Mission was my own effort to place before you the favorable attitude which it seemed to me the Mission would take on this question if the brotherhood at home approved. The vote of the Mission did not authorize me to make this statement. The



North Park, Nantungchow, China, Part of the Splendid System of Improvements Being Made by Chang Chien

Chang Chien, Magnate and Philanthropist of Nantungchow, Entertaining John Dewey, the Eminent Educator

Left to Right, Mrs. Frank Garrett, Miss Dewey, Mrs. Chang Chien, Miss Dewey, Mrs. Dewey, Chang Chien, Jr., John Dewey, Frank Garrett, Chang Chien, Chang Chien's Brother, ————————, Alexander Lee

resolution is number twenty-three and reads: "That the present status of the Union Movement be presented to the Executive Committee for their consideration."

My statement that no one opposed the introduction of the practice should be understood to mean simply that all were willing to give the question a hearing without opposition at the present stage of the discussion. No vote was called for and we were not asked to line up for or against. We had been told that many of our leading men in the brotherhood at home approved of this practice and that an increasing number of churches were introducing it. We did not wish to go further without full consultation with you and the brotherhood. Hence the resolution and my letter.

I quite realize that it is quite difficult to write on these questions without making some error or misleading statement. I hope that in the future you will write very promptly for an explanation of any passage or statement that gives you trouble.

You say "If he (Mr. Elmore) represents the situation as it is, etc." Well, he does not, and, if possible, the Christian Century is farther from the truth in its article the week of August 27. There is no reason why the brotherhood at home should be alarmed about the China Mission if we missionaries would only be careful to write clearly the plain truth and the home papers would print only the truth.

To illustrate how easily a misunderstanding may arise, I need but state some facts about our many local "churches." They are not the organized, finished product that you may have in mind when you see the name "Church". In Nantungchow we have no organization such as you would recognize as a proper church. We have no elders or deacons. We have thought best to wait until we have some men who come nearer the Scriptures' requirements. Naturally, our work in all stations begins by using all those who are willing to stand for Christ, and we try to form a working group of these. They are not a church in the sense commonly accepted, but we may at times refer to them as our churches.

It would be rather surprising if there was never a mistake made in thus referring to our working group or if at some time we did not include in our report some one who had not been immersed. But the China Mission has never taken the position that we would practice open membership in our churches, and has never recognized as proper the reporting of the unimmersed either for our local conventions or for the home churches in our annual report.

The first person to be baptized in our Nantungchow new church baptistery was one who had worked with us for years as a Christian. When our Chinese Christians come together in their Annual Convention, they allow the unimmersed friends to attend, but they have constantly refused to allow the unimmersed to be elected to office. This is a good indication as to the kind of teaching they have had from the missionaries.

As I plainly stated in my letter, the China missionaries desire to be in perfect harmony with the brotherhood at home. We want to do just what our supporters expect us to do. We wrote you for information on this point. I am very sorry that our letter was not perfectly clear. I am sorry that it has been allowed to remain a misunderstood letter for more than a year. I am sorry that we did not get a prompt reply stating that our brotherhood was not willing for us to proceed on the union lines that looked toward open membership. As we said, this is a question that faces us. We will now know clearly our limitations. It is unfortunate if our honestly facing this question and submitting it to the brotherhood has been done in such a bungling manner as to cause the brotherhood to lose confidence in us. Please write fully and freely to us on any question that may arise, and I feel sure that the China Mission, when understood, will be highly respected. It is worthy. I well know that I cannot properly do the work as secretary. I will be very glad when I can step aside. If my recall will help to restore the confidence of the brotherhood in the China Mission, do not hesitate a minute. I will rejoice in any action on your part that is for the best interest of the work, and I am perfetly willing to acccept your judgment on this question. I would expect to remain in China in missionary work of some kind.

With very sincere regrets that you have been caused all this trouble, and praying that the kind Master may comfort, strengthen and guide through it all, I am

Very sincerely yours,

FRANK GARRETT.

Woosung, October 15, 1920.

Dear Brother McLean:

I am just returning from a meeting of the Board of Managers of the University in Nanking. While in Nanking I saw the Christian Century of September 16 with your article signed by the Executive Committee on the situation in China.

I wanted to tell you I wrote my letter of October 11 before I saw your statement. I think your statement is very good indeed and true to facts, and I hope the brotherhood will accept it as such.

I also saw more copies of the Standard in which my recall is demanded. I am not a quitter. I won't resign until you ask me to do so. But if you do ask it, be sure there won't be a sore spot on me because of your request. I will take it as much as the Lord's will as I did my appointment. Don't worry about me. Act for the good of the work.

Sincerely,

FRANK GARRETT.

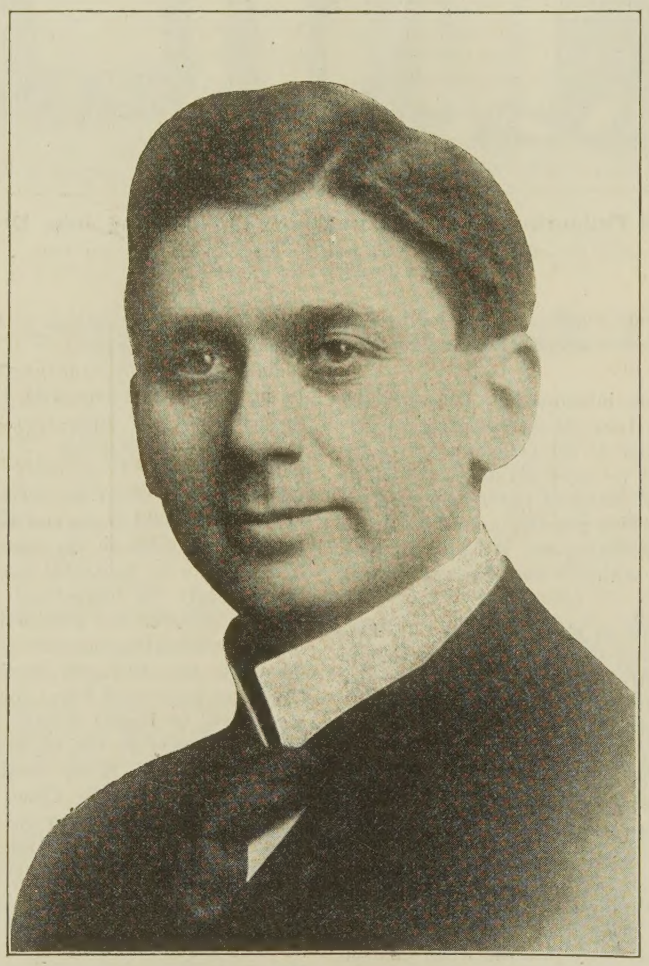
Unity and Permanence

By FINIS S. IDLEMAN

An address that made a profound impression upon the St. Louis Convention and which is as good to read as it was to hear.

The two considerations which most comfort the heart and give joy about one's work at the end of the day are the assurance that it belongs to all men and that it will endure. To look back upon a day or a life and recognize it unrelated to the whole of human society, or to discover that it is but temporary, is to be overwhelmed with a sense of inexpressible defeat. If the fabric of one's loom will not match the cloth that shall permanently make the seamless garment, then life has been in vain; while the least we do is transfigured when it is seen to fit into the sum of all human effort and is destined to endure.

THIS day's program marks an epoch in the annals of the Disciples of Christ and is prophetic of a new order. It both symbolizes the unity of our common ministry and gives assurance of its perpetuity. Under the direction of the inclusive supervision of the United Society of all our home and foreign ministries, we have shared this day's outlook upon the world as the field. It is far more than efficiency which we have gained in the unification of our work. It is the sense of unity which binds our total Christian leadership in a bond of mutual dependence and gives it a common obligation for the whole world. It is our recognition that none are peculiarly near, none far away; that there are no great among us save in service; no small except in spirit. It declares that we hold in common affection and esteem all who everywhere, according to their ability, bring tidings of great joy to all who sit in deep darkness. It reveals an even closer bond where the strong have obligated themselves for the weak, and the surrounded and protected assume the unfailing support for the isolated and imperiled. This simple and democratic unification of all our sacred tasks gives a precious and satisfying sense of the universality of all we do because it is bound up with world-wide interests.



Finis S. Idleman

Neither could we share the day without being impressed that we have here a most reassuring earnest of the perpetuity of our gifts and service. It bears witness that the humblest message and the lowliest gift are to be caught up and carried on by the sincere and glad cooperation of an entire people. It gives a comfort to all who have contributed to the Kingdom, either of spirit or of substance. Our joy is to recognize the solid proof of permanency which this day celebrates. That some one will "catch the golden thread again and finish what we here began" is the benediction after prayer for the sacrificing comrades of Him who said: "Others have labored, and ye have entered into their labors."

It is the corporate strength of a free and earnest people reassuring us that nothing shall be lost of the joint treasury that love brings to the altar. It pledges to us the determination to "carry on" until all that has been wrought by this and successive generations shall be preserved and joined eventually with all that faith of every name will bring to place at His unhindered command and so abide forever.

This sense of universality and permanency cannot come too soon. Along with other democratic bodies of Christians, we have suffered a great loss in not being able to conserve what has been gained, nor surely perpetuate the achievements of one generation to the next. But more especially is the assurance of this day needed because subtle and insidious forces threaten to lessen the available resources of Christian leadership. We shall be wise both to be aware of these hindering forces and then to lift our eyes to the hills from whence the present challenge of the ministry must come.

The Strain of Economic Conditions

An unprecedented rise in prices and an unequal rise in salaries placed a host of devout Christian leaders in deepest perplexity. They had assumed obligations they could have borne in normal times, but the new conditions gave them no means either of readjusting their obligations or of bearing them. Their unequal resources wasted their energies and frayed their courage. Many who were overborne by the essential duties of providing daily food and family needs reluctantly left the ministry. It is not enough to answer their going by implying lack of courage. There are abundant ways for a minister to prove his courage without being willing to go to the poorhouse. Of those who remained, under such anxiety, the Church lost the rich treasure of an unworried mind.

The Deadly Blight of Materialism

Along with this strain is the deadly blight of materialism which has come upon the whole world since the war. It has choked the channel of our supply. Young men who planned to enter the ministry have been turned into other avenues. The ministry in America has always been a choice of determined

idealism, for it has never had either the prestige or the support which would make it a choice for worldly ambition. It has been said of Scotland that once every Scotch lad looked forward to the day when he could wag a head in the pulpit, forgetting that whether that was a useful thing to do depended primarily on whether there was anything in the head. But the chance to get on in America has never given our pulpit the embarrassment of social aspirants. More especially has the blight of mad desire for present mansions since the war rested on every expression of our social life. It is a temporary decadence, but it is deadly. The newspapers, magazines, public advertisements, too often college curricula, street and club conversation have the dominant note of commercial success. The average Christian home is not lifted far above it. Most of our sons and daughters decide for college and prepare their courses without even an intimation from Christian parents that the chief end of man is to glorify God through a life of self-denying service. Life plans are laid with personal profit as the chief cornerstone. It is a long journey from such a home to the humble Scotch door where a life decision changed the currents of civilization and opened the doors of a continent to the gospel. It was after many a prayer and psalm through the long night that Neil Livingstone set out with his son on that solemn journey to the shore where young David embarked with his father's blessing to the darkest spot in the world.

Well may we be burdened for the Christian leadership both in the pulpit and on the mission field for the next quarter of a century. With the loss of so many young men by war and its attendant sickness, and by the breaking up of educational plans and by the enticements of commercial openings, the future leadership has become a cause of real alarm to thoughtful Christian statesmen everywhere. Something stronger than the appeal to rebuild the physical world must be made to our youth to see that no foundations are secure until they are built into the eternal purposes of God.

The Challenge of Liberty

Neither do we fail to observe that a capable ministry has been lessened by the consciousness of a narrowing theological restraint. It seems to have been a joint retrenchment with political reaction. The sense of finality which numbs and paralyzes the free and eager spirit of youth has caused many to shrink from the limitations imposed upon the mind in its search for the will of God. When in other avenues a young man finds the appeal to bring the newest that personal experience has proven, he remembers all too many unthinking souls in religion who assert that all our tomorrows must be as today—all the future level with the past. It would release the most capable young men for the ministry if they could hear the whole Church repeat the exhortation of John Robinson to his departing followers. As that brave company of 102 set out in a mere lifeboat of 120 tons to venture upon an almost certain death, the stout soul of the preacher is not concerned now about urging the need of courage, nor even to remind them of the providence of God to which they are committed. Edward Winslow, one of that company, recalled the preacher's message that day in the following words:

"He charged us to follow him no further than he followed Christ, and if God should reveal anything by any other instrument of His to be so ready to receive it as ever we were ready to receive any truth by his ministry. For he was very confident that the Lord had more truth and light yet to break forth out of His holy word. He took occasion to bewail the state of the reformed churches who were come to a stop in religion and would go no further than the instruments of their reformation. They will rather die than embrace further than Luther saw or more than the truth taught by Calvin. They stick where the reformers left them, a misery much to be lamented. For though they were shining lights in their time, yet God had not revealed His whole will to them and were they now living they would be as ready to receive further light as that they had received."

Such language makes the heart leap even if we may not see its present application. If the Church sent out her young ministers and missionaries to the foreign field with such high words of committal to the leading of the Spirit of God, there would be both a more worthy response to the call and more reverence toward all that has been proven true in Christian experience. How else can we hope that a minister shall be a voice rather than an echo? Fearing such an eclipse of vision, many open-minded spirits turn away to other channels of human service.

The Unity of Camp and Trench

In the catalogue of deterrent forces that hinder capable men from entering the ministry we must name the fact of a surviving sectarianism. Bad as denominationalism looked in other generations, it never looked so hideous as now. That it (denominationalism) should survive human slavery and piracy and the burning of witches seems unthinkable in modern Christianity. The service that more than 3,000 ministers were able to render the camp and trench during the war gave a new outlook upon the possibility of the gospel ministry when undivided by sectarian interests. Men found a joy in that experience they scarcely believed possible. It was John Wesley's inclusive declaration personally realized: "The world is my parish." But when they returned to their communities they

Key Words in Idleman's Message

There are no great among us save in service; no small except in spirit.

There are abundant ways for a minister to prove his courage without being willing to go to the poorhouse.

How else (except in liberty) can we hope that a minister shall be a voice rather than an echo?

The New Testament Faith means adventure, self-abandonment, risk for a worthy cause. It was "not a way of talking but a way of walking."

The Church cannot make history and play safe.

Only the timeless elements of Christian faith can avail now and their reaffirmation is the one hope of the world.

Never from the couch of luxury but always out of peril comes the victorious music of the gospel.

He begins to rebuild the world while it is yet night, and when the morning comes, lo! the foundations are all laid and the Eternal becomes man's dwelling place.

That it (denominationalism) should survive human slavery and piracy and the burning of witches seems unthinkable in modern Christianity.

The disbelief in the Church is not because men distrust what it believes, but because there is no faith in its mercy and compassion.

We forget also that it is impossible to preach the gospel without causing unrest.

For if a man is worth more than a sheep, then he is worth more than a mill or a factory or a railroad.

But if the heart of a divided household is moved with the agony of Jesus for the expression of vital unity, then the Kingdom shall be restored to Israel.

Be it humbly avowed that, in many particulars, never a people were so prepared to meet the challenge as the Disciples of Christ.

found the old entrenchments still up and the various Christian groups often with little contact or cooperation. The Church lost to other Christian agencies many such preachers, while scores of young men who contemplated the ministry have entered the home and foreign service of the Y. M. C. A. and kindred religious and philanthropic agencies. It may be in the providence of God to compel unity through the very lack of ministers due to the unwillingness to be less than an ambassador of Christ to the whole community. The very spirit of sectarianism which may and does exist in all communions, and eats at the heart of good will, and makes odious the fairest name and the dearest scripture, must die. Forward-looking youth of the Kingdom of Christ will not pledge their lives to perpetuate such a travesty on the name and spirit of Jesus.

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DESTITUTION IN BERLIN, GERMANY
Flesh of Horse Killed in Riots Cut Off for Food

The last of the hindrances we pause to mention is the lack of adventure in the modern church. No surer guidance is needed than the evident fact that the soldiers "had a religion, but they did not have our religion." Their life was a life of adventure and only such a religion could meet their needs. Our church life was so rarely of that kind. While we were employing the most sacred terms of the gospel we were robbing them of their meaning. We spoke often of "cross-bearing," but made it to mean mere fortitude—patient endurance under suffering. When Margaret Fuller said, "I accept the universe," Thomas Carlyle said, "She'd better, what else could she do?" But cross-bearing is not mere resignation. It is written, "He bearing His cross went forth." It is the supreme adventure upon the unknown in sacrificial abandonment. Or again we speak of "Faith" and immediately we think of a body of doctrines or of accepted forms. We reduce it to a state of low mentality. But the New Testament faith means adventure, self-abandonment, risk for a worthy cause. It was "not a way of talking but a way of walking."

What appeal can such a Church make to the adventurous spirit of courageous youth? Where would Abram have found a place in it, he who went forth "not knowing whither he went"? How could a Church that plays safe and insures against risks appeal to such as the Pilgrim fathers (falsely so called since their leaders were but 27 and only two of the total were over 40)? They could have remained in lovely England and been buried in pleasant graveyards like their forbears but, breathing the constant atmosphere of adventure, they preferred to take the risk for freedom and sailed out to an unknown fate. The highest peaks of human history are the points where youth took the supreme risks for some worthy cause. The Church cannot make history and play safe.

"The men of the East may watch the stars
Their signs and seasons mark,
But the men of the sign of the Cross of Christ
Go gaily in the dark."

The Call to a New Crusade

While we look upon these influences that have hindered the present enlargement of the ministry at home and abroad, where shall we turn for a sufficient challenge to inspire a Christian leadership sufficient to the need? Is it not in seeing clearly the evil spirits that now afflict the world, and calling for a new crusade to go out to conquer them by the reaffirmations of our holy faith? The very urgency of the unparalleled crisis of the world is the strength of our hope that many a young Isaiah will answer to the voice of God crying, "Whom shall I send and who will go for us?" by the quick response, "Here am I; send me." It is not a time for negations and protests. One should be ashamed to be called a Protestant if his chief virtues were negative. Only the timeless elements of Christian faith can avail now and their reaffirmation is the one hope of the world. If you went out in search of mankind, where would you find them grouped in this year of our Lord? May we venture to suggest they are chiefly in four groups: Despair, Reaction, Revenge and Violent Unrest. For each of them a new spirit must be found. The ambassadors of the Eternal Christ are challenged to find it.

The Gospel of Hope for the Hosts of Despair

First there is the group under the black banner of Despair. How dark that banner is and what a multitude are gathered about it, is difficult for us in America to calculate or believe. We were so largely untouched by the war. Our country was unscarred and our calm undisturbed. We never knew the horror of beleaguered nights and the unremitting terror of four years of war, end on end. Most of our young men came home to us and our financial debts are not grievous. Our sufferings have been chiefly from our selfishness since the war.

Over against this picture is the desolate picture of nations with their young men sleeping beneath new wooden crosses, with old men broken in health and children without a youth; of wasted cities and spent fortunes and intolerable burdens of debt. Some of them are without credit, raw materials, coal or markets. Saddest of all, they have lost faith. "We believed our rulers and they lied to us; we trusted our newspapers and they lied to us; we believed the Church and it lied to us—whom can we believe and where can we turn?" This picture of despair is not confined to the continent of Europe. Multiplied thousands stoutly looked for the war to release new potencies for human good. Brave-hearted optimists saw a silver lining in the darkest day of the war, but now find it impossible to withhold dark forebodings. They can see nothing but deeper depths of human suffering yet for all Europe before the dawn can come. Philip Gibbs was one of the greatest—if not the greatest inspirer of faith and courage as a war correspondent. Never a defeat so bitter nor a day so dark but he wove into it a gleam of gold. The cheer he saw and the hope he quickened were of incalculable influence in nerving America to the utmost endeavor. Now he is retracing the fields of battle and restudying the nations drained to make that Golgotha. His song is turned to a dirge and all his cheer seems to have congealed into a moan. Under the topic, "Is Europe Dying?" he writes one of the saddest commentaries on current history.

But it was in such an hour of the world's life that Christ was born. It is in such hours Christianity is always reborn. Never from the couch of luxury but always out of peril comes the victorious music of the gospel. It is in such an hour faith makes its first great reaffirmation that, "The Eternal is thy dwelling place and underneath are the everlasting arms." That the God whom we worship is not dead; that He is not simply ageless; that He is the God of the dawn—forever becoming; that He is not brooding over twilight in human history, but is releasing the first shafts of dawn and the morning after the long night; that He begins to rebuild the world while it is yet night, and when the morning comes, lo, the foundations are all laid and the Eternal becomes man's dwelling place; this is the gospel of hope which the Church of America must carry to a world that bitterly asks, "Is there hope in Israel? Is there balm in Gilead?" To all who stoop with aching back and broken heart to pick up the trowel to rebuild their leveled habitations; to all who mourn youth cruelly taken by war; to all who toil at hopeless tasks; to those who see no hope for the three hundred million people still fighting, starving, dying of plague, and leaderless,—the ministry from America must carry through the world the conquering faith of God "who worketh hitherto and will work."

It is the faith of Matthew Arnold given personality: "There is a power making for righteousness which is not of us." Or better still, of James Russell Lowell, "Behind the dim unknown standeth God within the shadows, keeping watch above His own." Or nobler still, of the Apostle Paul, "In Him are all things held together." Man must fall back upon something. Shall he fall back upon Fate or upon blind force? Go up on your housetop and cry aloud, "Upon neither!" Fall back you must, but be sure when you do you will be in the arms of God your Father,—that the Eternal God is thy dwelling place and underneath are the everlasting arms. Like the great artist who conceived the world held in loving, brooding embrace in the immortal picture of the "All Pervading" by Watts, so the strength of abiding faith must be preached in all the world until again men shall say out of experience, "Thou hast been our dwelling place in all generations."

For the black spirit of Despair the Church of America must substitute the spirit of confident faith.

The Substitution of Idealism for the Spirit of Reaction

The second challenging temper under which more multitudes are grouped is the spirit of Reaction. One can scarcely believe that he dared to make the prophecies that seemed so well founded less than two years ago. It was believed in common that the war had cast up new forces and leveled old entrenchments of society. The democracy of rich and poor as they fought side by side, or toiled at home in the huts for the welfare of our lads, seemed full of promise. Old political differences were forgotten as we made common cause. The final blow to the legalized liquor traffic surprised the most sanguine and lifted the hearts of Americans to talk of a new order wherein dwelleth righteousness. Idealism possessed an entire nation and nothing seemed impossible of accomplishment that was forward-looking and uplifting.

Then came the reaction following the war. Democracy began to yield to class struggle. Our political unity broke up into shameless contest for supremacy that has cost the world immeasurable grief. Our unselfishness was choked by the mad struggle for the prizes of fortunes to be made so easily. The war to end war was left unfinished in the scramble for world markets. Even now, when the two greatest opportunities a nation ever had are ours, viz., the conscious enforcement and demonstration of national prohibition for the sake of the nations that stand on tiptoe to know what its values are, and the nation's entrance with the concert of civilized nations already leagued for the peace of the world, we scarcely give them honest consideration. It is as if our political idealism had swung to the end of the pendulum in its reaction. No wonder Clemenceau categorically remarked as he left for India, "America is making a cult of Nationalism: the end is Prussianism."

What is true of our political reaction seems equally true of our religious reaction. The efforts looking toward cooperation and unity at the close of the war have little claim upon the majority of the Church now. Where is the pain of disunion? Sermons preached upon it are too often made into opportunities to preach distinctive and peculiar doctrines. The essential proof of unity is when "sorrow flows from eye to eye and joy from heart to heart;" that if "one member suffers all the members suffer with it."

Yet does the Church burn with shame for the common crime which has been committed in denying to German Christians the privilege of missionary passion and sacrifice—knowing full well that no church that is so denied, externally or internally, can possibly keep its candle burning. These are but hints of a religious reaction which envelops the present hour.

Shall the ministry of Jesus, however, hang its harp upon the willows of Babylon and weep for the visions that have perished? Or shall the Christian leadership choose between two evils and follow the line of least resistance, vainly trusting for the spirit of the times to swing back to idealism without a challenge?

Isaiah's lofty ideal comes to inspire the forthteller of the good tidings. Catching the figure so common in his daily experience, where some granite rock reared its mighty shoulder to the desert sands that blew and checked the drift, so said this prophet of the social gospel: "A man shall be as an hiding

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RELIEF FOR GERMAN CHILDREN
Even Yet They Are Starving by the Thousands

place, as a great rock in a weary land." It is the noblest challenge man could hear outside of sonship to God. This drift of reaction has come down upon the world. Men and nations are sorely tempted to seek the selfish ends and, being weary of burdens, let the cross-bearing ones bear them if they can, or fall under them if they must.

But the ambassador of that Messiah who arrested the mightiest drift of the ages will now rather put his soul against this

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Bread Line in Vienna, Austria, Waiting for Relief from America

deadly drift and at his feet the flowers of a new idealism will dare to live and bloom again because he is there.

The darkness of the present reaction is a supreme challenge to the ministry of Jesus for a reaffirmation of the Sermon on the Mount in its boldest ideals, for the rebuilding of human society that has suffered the immeasurable loss of its purest visions. For the spirit of Reaction the ministers of America must proclaim the idealism of Jesus.

The Substitution of Reconciliation for the Spirit of Revenge

It is an open secret that the readjustments brought about by the war did not assuage the spirit of revenge. Even the victors cherish a remembrance of suspicion and bitterness that runs through every international relationship, while the vanquished stoically await the day when the scepter of power shall pass to other hands. The very instrument of the treaty meant to bring peace has inspired a world of revenge. No diplomacy can dispel it. No alliance can overawe it.

What is true of the immediate war area is equally true in all nations, wherever harsh and barbarous laws have operated in society. A social revenge springs up that no mere enactment of more laws can cure. Has it cured seditious speech to whip men at the tail of a cart? Have lynchings checked lawlessness among the Negroes? Has imprisonment of conscientious objectors decreased their number? If history has any clear word for us it is that crime has never yet been checked by harshness; that the very disproportions of the penalty inflamed men's minds to the commission of wrong. The revenge expressed in the character of our jail and penitentiary treatment has not given us back redeemed men but rather criminals made tenfold worse by virtue of the spirit of revenge which such penalty inspires.

There is but one cure for this evil spirit. Only one law has ever yet overcome revenge and that is the divine law of reconciliation expressed in the most compact sentence in Holy Scripture, "While we were yet sinners, Christ died for us." This law of reconciliation has broken the bitterly cold heart of man in adoring love before the cross—because it is God's heart uncovered to the world.

This is the sacred privilege of the ministry, to preach this gospel of reconciliation to a generation that is tempted to have a heart of stone. It is the supreme test of Christianity, for if it has not a love different from the love of the good for the good, then it has no message to our generation. The disbelief in the Church is not because men distrust what it believes, but because there is no faith in its mercy and compassion. Christian men are seen to be as dependent upon the strength of the law and the force of arms and the security of the jail as other men. What is there in all this attitude that would remind men of Jesus, who loved bad men into goodness and conquered them by the plenitude of his mercy and sympathy?

Whenever that spirit has broken out in isolated cases, men have quickly recognized it and answered to it: Judge Lindsey sending his boys to the reform school with no one to accompany them; Father Dolling surrounded by thieves and dissolute, and winning them to a new life by the matchless story of redeeming love; General Booth with incorrigible culprits for his warp and woof and weaving them into priceless tapestry for Him; General Grant saying for the Southern soldiers, "Let them keep their horses, they will need them for the spring plowing"; Abraham Lincoln, accused of breaking down discipline by his courage to practice the gentle compassion of Jesus, but rewarded by the response of a deathless valor; Bishop Bienvenu saying to the culprit in his presence, "I have bought you from evil and sold you to good." We have got to preach the love of God as the social dynamic. We have to substitute the divine spirit of forgiveness for the human spirit of revenge if the present yawning chasms in our social and religious order are to be bridged. Not all the armed forces of the world can guard the peace that now is threatened. Yet the power of a divine compassion, inspired by the gospel of the Love of God, will resolve that avenging spirit into the common love of all.

The Substitution of the Spirit of Unity for the Violence of Unrest

As one may trace a storm at sea for days by the turbulent heaving of its depths, so the convulsion of the last five years has left the whole human race in tumultuous upheaval. Much of this unrest had come before the war. It was overdue and perilous because so long repressed. We forget also that it is impossible to preach the gospel without causing unrest. "I came to cast fire upon the earth," cried Jesus, and with unutterable longing of spirit added, "Would that it were already kindled!"

When Jesus said, "A man is worth more than a sheep," he kindled a flame that shall never be put out until the last man stands erect as brother to all men and is consciously a son of God. For if a man is worth more than a sheep, then he is worth more than a mill or a factory or a railroad. And every man whose heart Jesus has touched loses a corresponding interest in dividends and gains an increasing appreciation of released manhood. He knows there is a time coming when a Christian will not be willing to make a fortune but whose

wealth will rather consist in the riches of his brotherly contacts. The struggling soul of the race in its discontent and unrest is an unwillingness to belong to less than the whole of mankind. It is the hunger for the consciousness of a total human brotherhood. What if the race is being torn with the agonies of volcanic eruption? May it not be because the social crust is so hardened? For be assured this unrest is a profound thing like the groanings of the spirit which cannot be uttered. It is the voice of man, not of men or of classes. He is struggling for breath for his soul. It is the inarticulate speech of the lowest saying to the highest: "We too are men of like longings and aspirations as yourselves. The chasm between us is wrong. All that is noble and good must become available for all men. We cannot remain submerged and keep faith; you cannot deny us and keep Christ."

If we walk with Jesus and look upon this unrest, we shall see it as "a field white unto the harvest." He is a wise minister or missionary who does not beat the dumb ass of human ignorance for its brazen speech, but who pauses to listen to the voice of God breaking out in such an unexpected source and reverently bows his head before the revelation.

Just as the deep churning of the earth in Flanders has cast up seeds that now bloom, for which botanists have no name, so the upheaval that now urges the social deep to the surface will cast up new revelations of sacrifice and love out of the deep subsoil of human nature for which we have no comparison.

The ambassadorship of Christ is not alarmed nor dismayed by this changing order. Christ cannot be lifted up without lifting up all men. His spirit is recognized as the source of this most tragic groping of the Christian centuries. It is seen by those who catch His spirit to be the upward push inspired by His teaching of the Fatherhood of God and the brotherhood of man. The very strife becomes the evidence in our time that our unrest is rooted in our social unity. It is even more. It is the spiritual hunger that cannot rest until it rests in Him. It becomes the supreme privilege of the ministry of Jesus to speak to our unhappy agonizing generation which blindly seeks hope, crying:

> "'Tis the weakness in strength that I cry for,
> My flesh that I seek in the Godhead,"

and answer:

> "It shall be a face like my face that receives thee,
> A man like to me thou shalt love and be loved by forever,
> A hand like this hand shall throw open the gates of new life to thee,
> See the Christ stand."

Nor shall we forget the compassionate appeal which may now be made to fill up the sufferings of Christ for the religious discontent over our partial fellowships. For in spite of Reaction there is an unhappiness that is keen with spiritual pain over the present divisions which deny man the wealth of the entire Christian fellowship. There never can be peace again in the Christian consciousness so long as those denials exist. The deep of each great heart cries out for the deep of every other. Like the social urge, religious unrest will find no place for its feet until it can say again, "All things are ours—whether of Paul or of Cephas or of Apollos; whether of Augustine or Luther or Fox or Campbell—all are ours and we are Christ's."

Such a ministry cannot be preached as a shibboleth nor made into a doctrinal peculiarity. To do so is to distort the message and defeat unity. But if the heart of a divided household is moved with the agony of Jesus for the expression of vital unity, then the Kingdom shall be restored to Israel.

Be it humbly avowed that, in many particulars, never a people were so prepared to meet the challenge as the Disciples of Christ. With the youth and vigor of a young David, we should advance to meet the threatening Philistines that terrorize the world. We do not even have to put off obsolete armor. We answer the challenge in the simplicity of the shepherd lad: "Thou camest to me with a sword and a spear and with a javelin; but I come to thee in the name of Jehovah of Hosts."

Unencumbered by custom, dogma or tradition, and free with the freedom of him who declared, "Henceforth let no man trouble me," we have but to be able to say, "For we bear branded in our bodies the marks of the Lord Jesus." When we join to the scriptural plea for unity a scriptural passion; when to the irresistible message of "seeing no man save Jesus only," we reveal in very truth "the prints of the nails," then will we be prepared to share that Kingdom whose coming shall "be fair as the moon, bright as the sun, and terrible as an army with banners."

A Day with the Bible in India

By MRS. D. O. CUNNINGHAM

EIGHTEEN miles southwest of Bilaspur, Central Provinces, is the village of Sawatahl where dwell Mohammedans, Brahmans, Chamars and a few Christians among whom are two evangelists and their families. These two families are respected by all who live within the town. Outside this village is a beautiful grove of mangoes and neam trees, beneath which are four tents and two small improvised grass houses. In one corner of the grove is a large tent, for the time being the home of a missionary family. Not far along the west side is a smaller tent and going in and out of this a lady doctor and a nurse are seen.

Farther down the grove are two smaller tents, in one of which six evangelists are preparing to bake their bread and to cook their morning meal on the fire which is burning just outside the door. In the other tent are the Bible women and Indian nurse preparing their food, attending the children, washing some garments, completing tasks necessary to be done before they start out upon their day's work in the neighboring villages. It is not yet six o'clock in the morning, but everyone seems happily engaged in setting things to rights about the camp.

Morning

At six-thirty a bell is rung and all the camp gather in front of the big tent for morning study of the Bible (30 minutes). After the study and worship period the plan for the day is presented. Two of the evangelists go with Dr. Crozier, another two with Miss Johnson, the nurse. The remaining two go with Mr. Cunningham. The Bible women, Indian nurse and myself are given another route. The plans all discussed, the lessons to be given that day talked through, we each take Bibles, hymn books and tracts for distribution and sale in the villages assigned us.

As our group crosses the fields (following foot paths) we meet a company of woodmen going out to work. After the usual greetings these men inquire where we are going and upon what business. Then we tell them about the business of the King. Perhaps some of them will buy a Gospel or a song book and go on their way. Soon we come into the first village where we meet scores of women with water-pots upon their heads and clothes across one arm, while in the other arm is held a child who is comfortably seated astride the mother's hip. Going out to the all too scant pasture there are shepherds with their goats, and herdsmen with their buffaloes and cows; while behind follow women and girls with baskets upon their heads in which to gather the manure to take home for use in plastering and waxing their floors. There are also men going to work with plows upon their shoulders; but both these classes are too much occupied with their duties to do more than give us a kindly greeting as we go by.

We pass the well as we go into the center of the village, known as the market place. We seat ourselves upon raised earth around a tree and open our books and begin to sing. Soon we have a crowd around us. Women on their way to draw water at the well pause to hear the song. Farmers going out to work stop to listen a while. Old men and women of the village, boys, girls, young men and women stop a moment then pass on. After we sing a couple of songs we explain their meaning, then take a story from the Bible and tell this in the simplest way and sing again. Then perhaps some come asking us to go to their house to see a sick one.

If not, we preach and teach for a while, then go to the chief man of the village and ask him if he and his household would like us to come in and sing a few songs for them. We are invited into the outer court of the house of the master of the village. He orders a bed brought outside, and upon it a sheet is spread, in order that we may sit while we sing. Soon the news spreads through the village that we are at the big master's house and the court-yard is filled with wondering folks.

We exchange greetings, inquire into the village life, hear their trials and troubles, then we tell them we have come to bring them good news, tell them of the Savior who will help bear all the burdens and trials that are so common to us all. They see in the happy faces of the ones bearing the message a proof of what faith in this Master of masters will bring. Some ask for different portions of the New Testament that contain the story that we have been telling them so that they may have it to read after we have gone. Our salaams are said and we go out into the street.

We are met at a corner by a group who want to stop and argue. We answer their questions by asking them a few questions in return. They are not in a mood to receive our message so we pass on with a smile and a kindly word. Their scoffing and unkind remarks about Christians do not discourage us for we know that the gospel we preach is the power of God unto salvation and the only hope for even these. As we leave this village, women, men and children follow us to the edge of town; we are invited to come again soon, to send teachers and preachers to live among them.

Evangelistic Camp in India

Sarah Bai, Our Oldest Bible Woman in India, "a Real Saint", Bert Wilson Says

As we go to another village we do not meet a great many now in the road. They are at work in field, woods and in their houses—some weaving, some grinding, some cooking, some worshiping. This village is very quiet; a few here and there motion us to come their way and offer us a seat and proffer us the courtesies of their simple village life. But all at once some one comes in with a very sad contenance begging us to go home with him. Going with him we find a home where there is intense suffering. The head of the house is sick unto death and we are called upon to save him from the fierce anger of their gods. The sick one is wrapped in filthy garments, lying upon a bed within a room all dark and no fresh air. Under the bed near his head is a pan of ashes and smoking coals; the room is thick with smoke. We tell them what to do and ask some one to come with us to our tent for medicine. We talk a while with the members of the family, sing a song, offer a prayer and go out. In this way two or three villages are visited, then we go back to our tents for our noonday meal.

Afternoon

All evangelists and workers have told the villagers that from 1:30 to 3 will be the afternoon clinic at the tent. Sometimes you will see men, women and children sitting around from 10

o'clock in the morning until 3 o'clock in the afternoon in order to speak with the doctor and get some medicine for their ills. The dispensary is a very simple arrangement. Out beside the tent are two medicine boxes containing the medicines and instruments of the doctor. Near by on another box are a couple of wash basins and a large bucket of water (the river is near). Seated upon the ground all around the tent are patients from the villages near and far. Before the dispensing begins the Bible is read, the story of the Good Physician is told, tickets are handed out to the patients giving each a number and upon the other side a scripture verse. These tickets they may take to their homes. The minor operations are performed right there, but the major ones are taken into the hospital at Bilaspur, eighteen miles away.

One thing a doctor and nurse always remember. First and always they are missionaries and servants of Jesus Christ, teaching the people through healing to know Him.

The afternoon is hot. Miss Johnson's group and my group of workers have gone on ahead of us to the village lying to the left of our tent. We finish up the odds and ends, then she upon Ajax and I on Blackie (our faithful horses) follow shortly and meet the others in the market place. They have stationed themselves at one side of the large square and are already teaching and preaching. Here are gathered men and women from all the country round with their wares offering them for sale. Crowds of men and women passing to and fro are selling and buying. Usually these markets are held twice or three times a week, Sunday being the big day. This makes it hard for our Christian families who like to buy when they can get the nicest things the cheapest, but many prefer to take what they can get on Monday rather than form the habit of buying on Sunday.

In this square you will find men and women selling potatoes, onions, cabbage, egg plant, spinach, radish tops for greens, parsley, radishes, cucumbers, pumpkins, red peppers, cocoanuts, spices, water-pots, brooms made from palm leaves and different kinds of homespun cloth, ropes made of grass, and other such things as are commonly used by those in that district. We stand by, sing a few songs, take turns in preaching, then we sell our song books and Gospels, giving away tracts and talking to those who wish to talk about our Bible and the truth that is found therein.

Twilight is creeping down and we must hasten home as it soon will be dark. There are two streams that must be forded before we reach our tent. In crossing the last stream before reaching home Miss Johnson's horse decides he will take a bath, so lies down in mid-stream and of course Miss Johnson, being a good horse-woman, jumps off, saving herself an injury. Ajax seeing he has lost his rider decides upon a different course and runs for the camp at full speed. My horse, seeing him go, starts to keep up but I succeed in turning him. However, before I get back to Miss Johnson she is up and on her way home.

Evening

After supper is over and work done up about the camp, into the near village we go with our Magic Lantern pictures. First around the big bonfire of dry grass, leaves and twigs brought that day for the purpose, we hear the complaints, troubles, victories or defeats of any who care to come for advice. Then we teach them the Scriptures, encourage the weak Christians, help them to draw nearer to the source of strength and be strong. Last of all the pictures are shown and explained. At the close a song is sung, prayer is offered and we go home to rest on our camp cots, trusting the work of the day to the One who can overrule all mistakes and still cause His truth to march on victoriously.

NOTICE

THE Annual Reports of the six boards forming the United Christian Missionary Society were bound together in one volume of 374 pages for the St. Louis Convention. The expense of printing and mailing is so great that copies of this paper-bound book will not be sent out promiscuously but may be had on request accompanied by ten cents to pay postage. Write to United Christian Missionary Society, Missouri State Life Building, St. Louis, Mo.

J. E. Moody, Congregation and Church Building, Napanya, India. What Will Geo. W. Muckley Think of This House?

Old Letters of Rare Value

By MARY J. JUDSON

Mary J. Judson

At the International Convention held in Des Moines, Iowa, in October, 1916, Mary J. Judson, for twenty-four years Treasurer of the Christian Woman's Board of Missions, laid down her office, feeling that the time had come when a younger woman should be called to take up the work which had grown to such large proportions during those years. With utter self-effacement she stepped aside because she believed that the thing of first importance was the work of the Kingdom and that it should be committed to the one in whose hands it could be most effectively done. It was in this same spirit of deep devotion that during all these years she has given for missionary work more, each year, than her salary has cost the Board. Years ago, after the death of her mother, the last of her family, when a certain friend predicted that she would become a missionary she remarked, characteristically, "I am too old for that now and I never was worthy of that high calling, but I like to help send better people." That has been the passion of her life.

Ever since she resigned her official position with the Woman's Board she has been found, day in and day out, at her desk in the College of Missions Building, happy in doing any task that needed to be done, no matter how detailed or mechanical that task might be. When the Christian Woman's Board of Missions, now a constituent part of the United Christian Missionary Society, moved to St. Louis, it was decided to still retain a room in the College of Missions Building where necessary office work could be taken care of and it is this office of which Miss Judson now has charge.

In going over the old files of correspondence, the accumulation of many years, for the purpose of destroying whatever seems unnecessary to retain longer, she has come across some letters which she is "not willing to consign to darkness and oblivion without making an effort to give them publicity." There are letters from Mrs. Pearre "telling of her prayer time in which the thought of a woman's organization came to her, as she felt, God given". There are statements in regard to the first missionaries to India. "I presume you may know," she writes, "that they went out on what was called 'the faith principle', without any stipulated salary. This was changed one year later, but I feel that that was a crusade of which the story should be told." "I would like to make extracts from the correspondence of our first missionary to Jamaica, who went out forty-four years ago. I would like, too, to give voice to such women as Persis L. Christian and Elmira J. Dickinson and others who have wrought righteousness in the long ago." And so the story of those early days is growing in her hands and the work has become to her, "the most interesting thing I have ever done". She has expressed the hope that these articles may savor of life, not death, and in the writing of them, with her usual spirit of unselfishness and consecration she writes, "I sometimes wonder—what am I that I should have this supreme privilege?"

Packet No. 1.

THE Christian Church of the present has entered into a rich heritage because of the seed sowing of her patient toilers in the past. Their influence is all-pervading and their very thoughts, as they wrote them, come to us now like the fragrance of flowers.

Mrs. Caroline Neville Pearre will always be remembered because of her initial service in the enlistment of our great sisterhood in missionary endeavor. The letters are still in hand in which she wrote the story which long since became a part of the history of our organization. In them we get a beautiful picture of her life toward God. She wrote in part as follows:

(Addressed to Miss Elmira J. Dickinson)

I thank you for your kind words about my penwork. Dr. Pearre says he preached a funeral sermon once in a position where he could not see one of the audience. I should feel about my writings as I imagine he did were it not for the loving hearts that have held to me through thick and thin—I imagine them my audience.

On the 10th of April, 1874, about ten o'clock in the morning, at the close of my private devotions the thought came to me with an irresistibleness that almost took possession of me that the women of our church could and ought to do something for missions as others were doing, and I felt that the work must be begun. I promptly conferred with Brother Munnell, who was then corresponding secretary of the General Christian Missionary Convention, to know if he thought it practicable. He reported at once that "This is a flame of the Lord's kindling, and no man can extinguish it." I then wrote to Mrs. L. S. Major of Chicago and she quickly responded encouragingly and then I wrote to six others in different states, all, I think, before the end of April. I felt encouraged to begin at home, and on the second Lord's day in May, I think, we organized at Iowa City. At any rate, we had had two meetings when Brother Errett came out in June to deliver the University oration. My letter to Mrs. Rogers was taken to the Missouri Sunday School Convention, where Brother Garrison got hold of it and begged it for publication. That, I am pretty sure, was in May. Brother Errett wrote his editorial for us, "Help Those Women," at our house in June and sent it right off for next week's paper. The work in organized form was begun in Iowa, Illinois, Indiana, Ohio and Pennsylvania, I think, before the Cincinnati Convention. Jamaica and its needs was not the starting idea, but the necessity for having some objective point soon suggested

that abandoned mission as an open field for a force as weak as ours would be, because a start was already made there, they were of our own language and living would be comparatively inexpensive. I rather think, however, that this idea grew up later in the summer.

I am always glad to hear from you.

Lovingly,

C. N. PEARRE.

Mishawaka, Indiana, July 9, 1891.

The first missionaries employed by the new organization were W. H. Williams and wife of Platte City, Missouri, who sailed from New York for Jamaica, January 29, 1876. They went with bright hopes for long service, but failing health compelled their return to the homeland three years later. His letters, voluminous, interesting and beautifully written, both in penmanship and expression, are still available, and a few extracts are here given. We append also a brief message from a devout Jamaican who was long in the service.

(Addressed to Mrs. Sarah Wallace)

Kingston, Jamaica, W. I., April 10, 1876.

Sister Jameson's letter of March 24th is to hand. Earnest thanks for sympathy for us and interest in our welfare. We truly feel that the prayers of Christians are ascending in our behalf. True, my first letter is not a burst of enthusiasm. I aimed to state facts rather than express immature opinions. Even yet I am not prepared to speak very positively on some matters. For although almost unparalleled success has attended our labors so far, still we may find calculations, based on this short experience, for future success quite erroneous. However, I am hopeful and have no doubt of success within a reasonable time and by the use of proper means.

Sincerely praying God that the work so cheerfully begun may not meet with any hindrance, and that He will strengthen me to continue it to His own honor and glory and the salvation of souls and that this initial work of Christian women may be so blessed as to become an example worthy of imitation to others, I remain,

Truly yours,

W. H. WILLIAMS.

(Addressed to Mrs. P. H. Jameson)

January, 1878.

Our convention of country brethren was a success. Bringing or sending a donkey load of provisions to be cooked for them at the Mission House, or a money contribution to help buy food for their use, it was a study to see them. Our American music, modern singing, well regulated Sunday school and church services, the Sunday School Jubilee in which a ship loaded with presents spread out all over the rigging and caused to turn entirely around before the large audience, and, above all, the ordination of brethren Tilley and Smeeton, all was interesting to them, giving them, as they declared, "something to think about for a year." It would have been a feather in Mrs. Williams' hat could the Board have seen her feeding them. Preachers, school teachers, elders, deacons and others. Some well dressed, others bare-footed, and many grades of education and refinement, all eating at one large, long table prepared in a piazza of the chapel. Some of them could scarcely wait for "grace," the odor of well-prepared food was so alluring. But Mrs. Williams, with a knowledge of these people that to me is surprising and a tact that women seem to have, managed them like so many children, they being perfectly docile in her hands, and not a little proud that the "Missus" "cared them," i. e., cared for them with her own hands. Mrs. Williams was astounded at the quantity of food consumed.

I set before them "my policy" and endeavored to awaken those without schools to the importance thereof, offering help to those who first helped themselves. Then came a speech, or rather set of speeches, from Brother Oliphant and others touching the difficulties of labor in the gospel among the superstitious classes in the mountains of St. Mary's parish. These things took me quite by surprise. But I fortunately thought to set the more enlightened ones to answer and explain "What must be done in such cases?" Better answers could not have been given, and the interchange of opinions by those brethren from different parts of the Island was a most beneficial and interesting thing—a feast of fat things to them.

Sincerely yours,

W. H. WILLIAMS.

(Addressed to Mrs. Sarah E. Shortridge)

What a mercy it is that one is allowed to keep the harness on so long. My health is just as good as it was when I had the never-to-be-forgotten pleasure of meeting you and many dear friends at Island Park, Indiana. Not unto us, O Lord, but to Thy name be all the praise! Farewell for a little while, and then no more care.

Always your brother in the Lord,

JOHN THOMPSON.

Halfway Tree P. O., Jamaica, October 27, 1886.

Jamaica, Where Nature Is Bountiful and Man Is in Need

The Glory of the Ministry

One of the Great Addresses of the St. Louis Convention

By CHARLES S. MEDBURY

IT IS a beautiful and wonderful word with which Paul closes the ninth chapter of Second Corinthians. The thought of giving is before him and the rich benefactions of God are in emphasis. It is He, he exclaims, "that supplieth seed to the sower and bread for food." It is He that "shall supply and multiply your seed for sowing and increase the fruits of your righteousness." Finally, as the whole sweep of divine munificence comes to possess him, his grateful spirit struggles to voice itself in the cry, "Thanks be to God for his unspeakable gift."

Now, what is an "unspeakable gift"? It is simply a gift that defies speech. It is something bestowed that laughs at the narrow limitations of verbal expression. How appropriate then is the term "unspeakable" to God's gift of the Christ to men! What an utter breakdown of speech there is when we try to thank God for Him! And it is always so in the great realm of love. We can thank men for greatest gifts of houses or lands. Gold does not defy acknowledgment. But who has ever felt that he has succeeded in voicing his gratitude for friendship, for forbearance, for genuine affection? Our speech that will declare so much breaks down completely when these "unspeakable gifts" are bestowed.

Charles S. Medbury

Who would not have fellowship with God in giving "unspeakable gifts" to men? It is the glory of the ministry that more than all others it has this privilege! Who can thank one who is truly a shepherd? Who can in words voice gratitude for one of whom Paul's great sketch is true as he cries,

"Ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves toward you that believe: as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, to the end that he should walk worthily of God, who calleth you unto His own kingdom and glory."

Even men of the world who least understand the gospel ministry will never question the place or power of men who so view their high calling in Christ Jesus the Lord.

What Is the Minister?

Our day and this hour alike demand something of an analysis of this man who is called a pastor of churches, an evangelist, a missionary—a minister of the Word. What is asked of him within spiritual realm, that is not asked of other men, at least in like degree?

He Is a Leader. Great souls ask this of him. Others love God as much and long as deeply for the conquest of truth. But they are not privileged to say, "This one thing I do." Pursuits of various kinds, creditable and honorable, take their time and strength. They must depend upon him who is withholding himself from other interests—who is not making money and does not want to—to tell them how and when and where to strike great blows for God. These who are mighty in life—outstanding men—await eagerly the voice of a lowly spiritual leader to marshal the forces of righteousness and to lead them into effective action. They only ask of him big views of things that are on in the world and broad sympathies and the courage of his convictions. They want him almost to command but not with the arrogant voice of one who esteems himself more highly than he ought but with the gentle insistence of his divine Lord. They want the breath of passion that speaks of hours with Him who said: "All authority hath been given unto me—Go ye therefore and make disciples of all the nations."

He Is a Servant. It is this that saves to leadership its power. He only leads well who also serves. In this as in all else our Master is the great exemplar. The minister of the Word who grows proud in his leadership loses it. He only retains his power to lead in spiritual realm who has constantly before him that text of all successful spiritual service that speaks of the Son of Man "who came not to be ministered unto but to minister and to give his life a ransom for many." The testimony of such a man, himself a monument of the grace of God, can no more be set aside than could the miracles of Jesus be discounted in the presence of the one who was healed.

He Is a Sympathizing Friend. For his own sake the minister needs to read again and again the sixteenth chapter of Romans—the first part of the chapter. It is more than a jingle of names. In these verses the door opens wide into the soul of the great Apostle. He was a mighty man, a man of culture and standing among men, and a man marvelously designated of God for distinctive service. Tremendous interests pressed upon him. He had many grounds for human pride. But how he tied himself to the common hearts of those about him! Some are his "fellow workers" and he remembers that for him they had "laid down their own necks." Another he

remembers gladly as "the first fruits of Asia unto Christ." It is in his heart that another "bestowed much labor" upon him. Still others are his "fellow prisoners." Another is his "beloved in the Lord." Another is "the approved in Christ." Others are greeted as those "who labor in the Lord." All these he would have saluted by a grateful Church. To all of these he gave himself fully. He evidently cherished them in bonds of sweetest friendship. We have his words about them. Their words about him, could we have them, would fill unnumbered volumes.

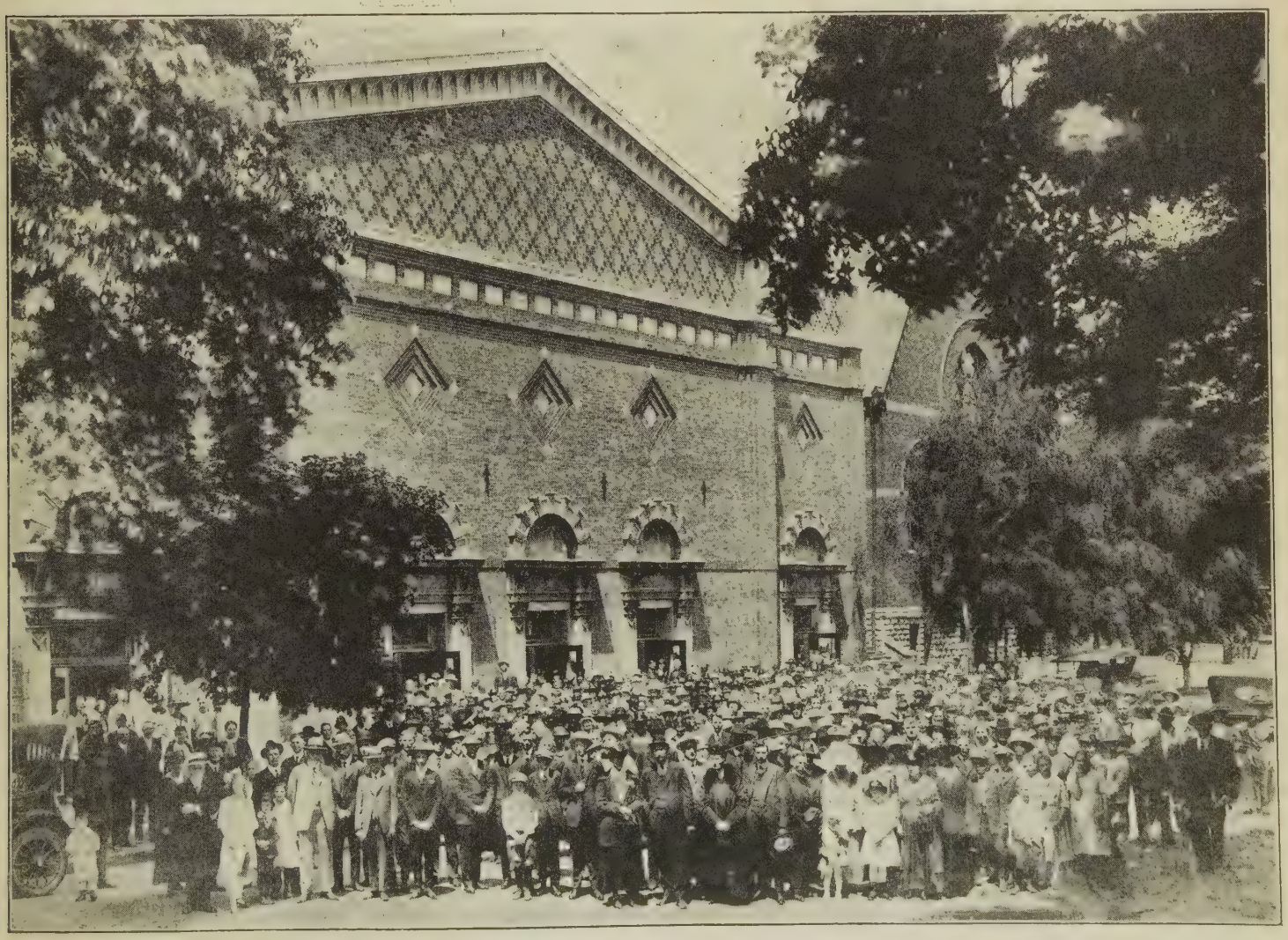
He Is a Proclaimer of the Word of Jehovah. Perhaps this is the preeminent designation. And yet it is the leader of men and the servant of men and the friend of men who can tell of God to men in ways to win them. And, oh, the glory of this spokesmanship! Has anyone in all the glorious line of the prophets of God ever truly sensed the amazing privilege of one permitted to reach up to heaven for the bounty of God to be given them, by his own hands, to the needy in the streets of men? Perhaps Paul felt it when he cried in a word that has both exhortation and warning in it for our day:

"And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men but in the power of God."

He Is a Shepherd of Souls. This brings us to still higher ground. It is one thing to win men to Christ. It is quite another to confirm them in their faith. What wondrous apostolic precedent we have for eagerly anxious concern about those whom we have seen own their Lord in the repeated journeys of the great Apostle to the fields of his early work to see how brethren fared in the good things of their new life! And what an appeal to a love that lives is found in the gentle word of John, "Greater joy have I none than this, to hear of my children walking in the truth." Here is an emphasis of the stewardship of soul! Our God will call us to account for those to whom we point the way! What appeal is here for nurturing and shepherding, for the very Christlike in love to men. And if a man, a minister of the Word, at all adequately measures up to these great requirements; if he is indeed a leader of men in spiritual realm, directing thought from earthly things to heavenly; if he is indeed a servant of men, bowed under human burdens as his Master before him; if he does befriend men—high and low alike; if he does from the very housetops, declare the councils of Jehovah, halting those about him in their mad race for wealth and pleasure and challenging sin's fascination; and if at the last his joy is found not in what he is nor in what he has but in what he does and if that doing anchors souls to God, is not the man, however lowly, giving to the earth "unspeakable gifts" and should he not have the truest of love's upholdings?

The Field of the Ministry

As young men plan their careers it is really a remarkable thing that not more come to realize the absolutely unique op-



University Church of Christ, Des Moines, Iowa, Where Mr. Medbury Has Preached for Many Years

portunities of the ministry—its challenge to everything great within a man and its more than abundant rewards. In comparison with every other walk of life the ministry makes preeminent appeal. The laws of men may well occupy great minds but the laws of God are a loftier challenge. It is hard to name a more sacred service than ministry to the human body in all its lines of needed help and healing, but ministry to the human soul is a still greater thing. Business life, especially in this day when the promotion of great enterprises and the problems of salesmanship have been reduced to a science, makes a vital appeal, but still the business of God with all its ramifications, moves thoughtful human life yet more deeply. It is great to work for a local community's uplift in splendid lines of civic service, but it is incomparably greater to work every hour of the day in the light of the whole world's need. It is a big thing to be concerned deeply as to any group of people, however small, but it is a perfectly amazing thing to be constantly under the constraint of service for all the people of the earth. It is a notable thing to build for long years of time, but what shall be said of a work that has eternal reaches? Such is the ministry; and while others have the same obligations and in their exalted souls give large place to them, they are not permitted, as is the minister, to center all of thought and life upon spiritual interests. These men and women who are the ministry's support, the more they grow in Christian graces, come almost to envy the man whose whole time and strength may be given to the unfolding of the fundamental things of faith.

It seems to me that if all things were understood and young men were only able to measure accurately in the realm of life values, that the halls of our colleges would be crowded by those seeking equipment to proclaim the Word of Jehovah and our churches would have more joy and pride in dedicating men to the ministry than in almost any other phase of their activity. I wish that I had the power to sketch in a word that could not die the glory of this work. If a man stays within his own field, determining with the great apostle to know nothing save Jesus Christ and Him crucified, the greatest of the earth will gladly sit at his feet and he will cleanse and beautify and ennoble the thinking of men who mingle with each other in every relationship of the world. And, oh, the tenderness of some approaches that will be made to him, sounding human life to its very depths. The starving will come to him for the bread of life. The weak will come to him for the strength that only Christ can give. The sinful will hang upon his utterance as he voices the gospel's assurance of pardon. The lost will come to him seeking acquaintance with the Savior. What a position in relation to humankind for any man of flesh and blood to sustain! He has at his command the only solution for the world's deepest needs. It is his to name the one universal Leader. It is his to speak to all peoples, the men "of every tribe and tongue and people and nation" for whom the Son of God died. And his message lays hold of all the years of time and anchors in the eternal reaches of the infinite Jehovah. Yet men sometimes question the place and power of this peculiarly designated spokesman for God. His work is compared with the work of others. There is no comparison. Right thinking about this wondrous calling should lead all lovers of the Christ to long to preach the Word, multitudes of us crying out, however, "God help me. I am not worthy such spokesmanship for Thee. Who am I that I should be intrusted with Heaven's 'Unspeakable Gift' to men?"

The Board of Ministerial Relief and the Ministry

Remembrance of the Aged and Broken. The Board of Ministerial Relief sustains a threefold relationship to those who have caught the vision sketched above. It is the clearing house for our problems in youth and middle years and age. First of all, and it was this impulse that gave the Board its birth, it stands for loving and increasingly generous remembrance of the veteran in our service no longer able to stand the heat and burden of the day and those who have literally burned out for our God and found themselves with shattered vitality in the far younger years of their ministry. These are they to whom all honor is due. They have literally laid their lives upon the altars of holy service. Forgetting themselves and remembering only Christ and the world He died to save, they have preached the Word practically without money and without price. Even though the churches have often forgotten that the Lord Himself ordained that those who preach the gospel should live by the gospel, these have gone on with their work to the very limits of the sacrificial. Much that we are as a brotherhood today we owe to them. The fact is, the whole earth is in their debt, for their line has gone out to the ends of the world. But multitudes whom they have blessed do not even know their names, so hidden and unselfish have these servants of the Lord been. But we know our indebtedness and in trying to make good today what has been the neglect of the churches of the past, we must remember always that it is a debt that we are paying and that not one dollar that is bestowed is charity. Infinitely more than we can give them now have these devoted men and women earned in toil and tears for Christ's dear sake.

Names cannot be given here but numbers speak. On the Honor Roll of the Board there are now 251 names. Of these, 136 are preachers of the Word; 101 are the widows of preachers sharing all sacrifices and enduring often more even than their husbands were called to endure; 14 are missionaries of the cross who have come home from the far fields, giving a brotherhood's grateful heart the opportunity of expression. It stirs one profoundly to have in mind the service record of those in whose behalf I now speak. Seventy-four of the homes that are represented on the Board's Honor Roll stand for a service for Christ of upwards of 45 years; fifty-four of the homes represent each a period of upwards of 50 years. One saint of God to whom our people may send now their monthly greetings of loving and prayerful upholding represents in himself 65 years of consecrated representation of the Master before men, a service reaching from the dawn of his manhood at 21 to the glory of his old age at 86. Is it not a tenderly beautiful thing that to all such the mails may carry at stated intervals not only a little remittance that speaks of the daily comforts of life, but a fellowship word which these dear souls prize even more? That you may know something of the spirit that breathes forth from the Board of Ministerial Relief I have obtained a copy of a letter addressed to the sacred company of the Honor Roll the 25th of August, 1920. Such words as this are sent with each remittance in the effort, as it has been stated, to supply for these so tenderly cherished far more than bare daily bread. The effort is to emphasize the great brotherhood's comradeship with them and to keep to the front the finer things of the spirit. The letter follows:

Greetings to you and each one of our "dear ones" in the family of faith. Our love goes out to you as you are remembered for your labors in the gospel.

How we are drawn still closer to you in this sacred fellowship as we learn more of you. How we wish we could come in personal touch with each one as it is our privilege now and then when we are in the locality where our people live.

Will you this time pray for our young people who go to college

that large numbers may be led into the ministry? Also ask for others who may not think of college that they may go and become leaders in the Kingdom. We rejoice that you can have this effective part in the work of the Master.

May the richest blessings attend the enclosed check. Would that it might mean still more comfort to you. Many of you have heavy burdens which you bear heroically without complaint. We are not unmindful of your trials and sufferings as we remember you before the throne of grace.

It is to such fellowship that the Board of Ministerial Relief is calling the churches. Our gifts of money are needed, God knows, but, after all, they are the least part of our expression of love and gratitude toward these aged or broken saints of God. Money would be forthcoming almost beyond our needs if only the brotherhood could get the heart touch for which this great cause stands.

Adequate Support of the Present Ministry. The second appeal of the Board of Ministerial Relief is a definite appeal to the churches themselves not for money with which to meet the need of the aged and the broken, but for such support of present heralds of the cross that in coming days our aged may retire with at least a modest competence and that fewer younger men may break down in life's great middle years under the double pressure of exacting spiritual tasks and desperate personal anxieties as to the financial support of themselves and families. I cannot believe that our churches mean to continue the fateful tragedies of the past. I cannot believe that the men and women of our great brotherhood have ever meant to impose the burdens that they have. My confidence is that with the light of better understanding there will be a glad support in adequate way of those who turn from all else to the ministry of the Word. And it is a great service that the Board of Ministerial Relief is rendering for the preachers who often feel that they can say so little for themselves. The churches, too, are going to be moved not only by the motives of simple justice but by the thought of the better service that will return to them themselves when our ministers are relieved of the really pitiful strain to which multitudes of them have been subjected and are given some privileges not only of needed books and magazines and of increased family comforts and free educational plans for their children, but when it is made possible for them to get a refreshing breath of the world without, through at least some advantages of travel. Men of means and culture sometimes criticize their preachers for lack of breadth and far reach of sympathetic understanding when these lowly men of God have never had an open door into one single hour of unhampered enjoyment of those things which are the commonplaces of those who question and discount them. I do not speak of this in bitterness but only in hope of awakening really good men and women who often wound terribly not knowing what they do.

For more than a score of years I have had daily fellowship with young men and women preparing for the ministry and the mission fields. Their lives are to me as the pages of an open book and I could break the hearts of those who hear me if I were to tell a hundredth part of what I know as to the sacrificial heroism of a multitude of those whose pathways have crossed my own. I could tell of men and women in this convention out of college for long years, but never able yet to clear themselves from obligations that were incurred in the days when they were making their preparations for gospel ministry. Their credit is perfect. They would rather die than not have it so. By sacrifice of morning, noon and night within their homes, sacrifices that little children must share, they protect the church which has not yet sensed its obligations. I could tell of graves in foreign lands that I do not believe would be there today had the way of student missionaries been made easier and their health protected. I could tell of a fruitful evangelist whose children, during his college days, were long held from school because they had not shoes. I could tell of a young man now in one of our universities working himself through college, getting ten dollars a week at a mission church, who just recently during a four weeks' meeting paid a man sixty cents an hour each evening to do his work where he was employed that he might be present in the services and call people to the confession of their faith in the risen Lord. But it is enough. I could literally call names far beyond the number of those inscribed in Holy Writ "of whom the world is not worthy." There are those in this day who discount every life. There are those who say that every man has his price. It is false—wickedly false. I could myself prove it false unnumbered times by living flesh and blood within our ministry. And when our churches come to know these things they will meet their obligations.

Pension Provision for the Future. Only recently the Board brought to our ministry the carefully wrought out Pension plan which is the third great phase of its effort in behalf of our preaching force. In this address there is only time for the briefest reference to this vital matter which demands for just treatment very careful and quite detailed presentation.

Perhaps the first great appeal of the Pension fund is in behalf of the preacher's self-respect. It is something he can do for himself in fine fellowship with his brethren, that provides against disability in middle years or the needs of more advanced age. It is a most gracious provision, too, made by one's own heart and hand, for those dependent upon him. To be sure the income provided is not great, but it will often prove the margin between distress and modest comfort.

Up to date there has been an enrollment of 555. This is a promising beginning, but it is only a beginning. It is a little hard to understand why there should not be an immediate acceptance of the provisions of the Pension fund by thousands of our men. The cost to some of us who are in the middle years is quite considerable. But many of us have counted it not only an honor to be enrolled among those first enlisted, but we have felt that every wise business principle urged our acceptance of the Pension provisions. It is a thing earnestly to be desired that the great body of our young men should hold pension certificates. The quarterly payments at their low rate will not prove embarrassing and it is the certain way by which they may have a quiet confidence that in the event of premature disability they will not be obliged to depend upon others, however lovingly that help might be extended, but that their emergency needs will be met by their own provident planning. Up to date only 58 of our ministers under 30 years of age have taken advantage of the Pension fund. When it is remembered that this matter has been worked out on the lines of the actuary tables of the old line life insurance companies and that it is an absolutely dependable provision against a day of need, it is a bit surprising that the enrollment of our younger men is not larger. Perhaps it grows out of the fact that in the sturdy strength of youth we often fail to realize how uncertain after all is our claim upon health and strength. It is a striking thing to bear to the ranks of our young people that in some communions an enrollment under the pension provisions is required at the ordination of men for the ministry. These bodies evidently feel that when they have put the matter of self-help so easily and generously within the reach of their young men, that they should not leave open the likelihood of their coming to be dependent upon others. Within the ranks of those between 31 and 40, 168 certificates have been issued.

Between the ages of 41 and 49, 204 men have enrolled. In the next decade—between 50 and 60—there have been 122 certificates granted. Only three certificates have been issued to those who are 60. Of course for men who have attained this age the expense is very considerable.

In this address my emphasis of this particular matter must be only in a word. I appeal for the Pension fund on five distinct grounds. First, it is thoroughly businesslike. It credits the man who avails himself of it. In the day of disability or age it will be a difficult and an embarrassing thing to explain why this provision was not made to meet the demands of such times. In the second place it gives freedom for his tasks to the man of limited resources. In the background of multitudes of preachers' lives is the disquieting fear of a day that will come when even the meager income will be cut off and loved ones be dependent. The Pension provision lessens such anxiety and, consequently, increases power. In the third place it is fair to the brethren. What one can do for himself he ought to do. In the fourth place it is fair to one's loved ones. They should not be forced to turn even to those whose ministry would be a very tender thing when the necessity for turning to others at all could have been averted by the thoughtful provisions of one upon whom they had the right to depend. In the fifth place the Pension fund suggests a great fellowship. Through it we come to be splendid helpers of each other.

The closing word needs only to recall to mind first of all the glory of the ministry. In just the moment let us see again the Christian minister as the bearer of "unspeakable gifts" to men. Let us sense his leadership and the exaltation of his life as a servant and a friend. Let us rejoice again in thinking of his high privilege as a proclaimer of the Word of the Lord. Let the heart grow tender as we recall him in service like his Master's, a shepherd of souls. And then let us have in mind his preeminent and limitless field. Let us see him as sent of God to every man alive, the bearer of the thing that every man needs. And when we have so seen the herald of the cross again let us grant that such a man is entitled to a loving brotherhood's honor and support. And with this in mind let us bear up before God the Board that specially stands for him, that remembers him when he is aged and broken, that supports his just claims in the years of his strength and that now seeks to provide a way that will relieve him from anxieties of uncertain days that often await the man whose thought is first for others and last for himself. And then, lest there be something left unsaid that should be spoken to tell of the majesty of the service of the preacher of the Word, let him be reminded that, while this hour speaks of adequate provision for him, after all, perhaps, of men he is the richest and really needs the least that earth can give.

No wealth is comparable to the wealth of the lowly soul who is really a voice making known the way of the Lord. More love is his from more hearts than comes to any other man. More aged hold him up with hands that tremble except when they lay hold of the throne of God, than turn to any other. More children pray for him than breathe any other name in their petitions. More strong men and women in life's middle years change their words and conduct on the streets because of motives he has voiced, than through any power in all the world. More misery yields, more joy is born in all the lands of earth because of good tidings he can speak, than through all other agencies of human uplift. How can he envy any man—this bearer of the treasure of heaven to the need of the world?

The Career of a Cobbler*

(As told by Vishnuswami on the edge of a deserted bazaar in India)

By MARGARET T. APPLEGARTH

"Nor knowest thou what argument
Thy life to thy neighbor's creed hath lent."
—EMERSON.

CHAPTER I

Sunset: Vishnuswami Introduces the Cobbler

A CHATTERING monkey or two frisked overhead in the palm trees which skirted the village market place, deserted now that the sun was setting. But to your eyes and mine the objects of conspicuous interest would have been two turbans, like gaudy tulips of gold and scarlet, nodding in the slow, unhurried conversation of the East, as their owners sat at the edge of the bazaar, facing the sunset.

"Now, concerning the white sahib, it is to be admitted that he died full of good works," agreed Chunder Singh with complacent indifference.

"You must indeed admit it," said he of the golden-yellow turban, "although his death was as nothing compared to his life. I that speak unto you have made inquiries and surely no hero in all India, no god in all our sacred books performed such deeds as his. Seventy-three years is old age, my kinsman, and had I the tongue of a speaker I would fill your ears with the tale of it."

"Impostor! Time is endless," drawled Chunder Singh, "and here I sit with endless leisure. The cool of the evening is upon us, so tell me in all truth—think you that the gods in truth have liked this man? Did not they let rain clouds burst with violence on the day of his funeral?"

Vishnuswami nodded: "Put down your ear and listen to me, Chunder Singh, for I myself was in the crowd of Hindus and Mohammedans who lined the roadway on that most unhappy day. It is true that rain poured on us; but on reaching the grave the sun shone out in splendor, so I ask: What make you of that omen?"

"Ah! I am consumed with curiosity! Tell me of this hero whose paths the gods made smooth, giving him a glorious end. Behold I sit in silence. You have inquired with fullness, so spare me no details. Was he, perhaps, of high caste and of great wealth?"

"My friend, you mistake; for even in England, where they have not the castes of India, he was despised for his low-caste occupation. You will have noticed that these Englishmen wear leather shoes upon their feet? Well, by trade he was a cobbler, one who makes poor men's shoes for a living."

"A worker in leather? Ah! one who stoops to deal with skins of dead animals is low caste indeed," said the man in

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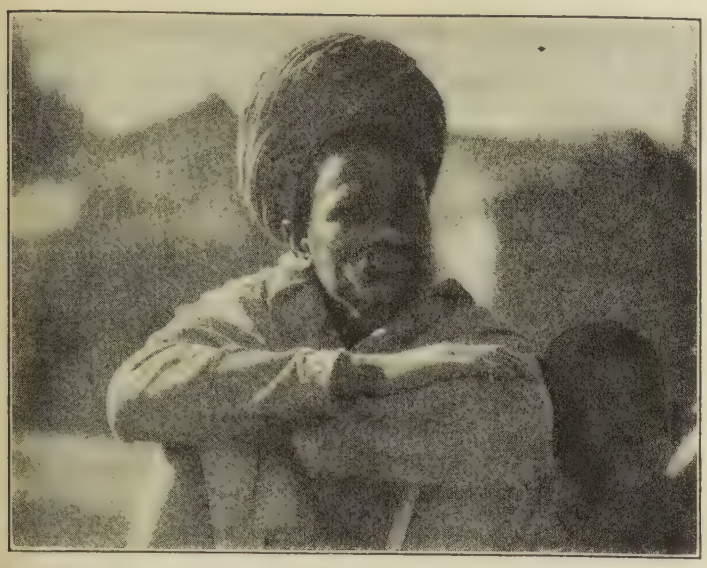

A Citizen of Rath, India, Listening to the Preaching of John Bierma, Unaware that He Was Being Photographed by Bert Wilson. Just So Chunder Singh Is Supposed to Have Sat and Listened to His Friend, Vishnuswami; Respectful but Doubtful, Interested but Unconvinced. So Millions of India's Most Intelligent Men and Women Are Today Ready to Hear the Word of God—and Finally, to Believe on the Son of God!

the scarlet turban, scornfully. "You hardly need weight your tongue with the tale of a mere pariah! It is beneath our notice."

"No, no, you mistake! Think not to despise him for the work of his hands," begged Vishnuswami earnestly. "For though of humble parents and quite poor, he was fed by sacred fire, and when only a lad he sat up in the boughs of a tree with his young comrades and caused their very hair to rise on end with strange new tales of far-off countries, which men of England had discovered. Even when he grew older those far-off places beckoned to his inner spirit until, from pieces of brown paper, he pasted together a map of the whole wide world; places, my brother, of which you and I do not dream. Englishmen also did not know much nor care much, *but he cared.* And he hung his home-made map upon the wall opposite his cobbler's bench. On it he wrote in the English language facts about every country until it was as if all the world had come to dwell in his heart where the sacred fire was burning. Fix it before your eyes, my brother; one poor unknown cobbler, with never enough to eat, stretching out his arms to the ends of earth, while others throughout England were indifferent."

"Why should I fix a paper map in my memory? The whims of low-caste cobblers do not interest me!"

"You will do well to write it on your heart, however. For one day in every seven this cobbler spoke to gatherings of Christians in houses known as churches, until finally he was ordained to be a person called a minister. You must not think this like our priesthood, since he did not play on the fears of his people in order to wheedle gold from their girdles, neither did he seek to live in luxury. For be it known to you that even while exhorting them most eloquently, one day in every seven, he was still so poorly paid that he made shoes on all the other days, and even for a space of years he taught school to support his wife and children."

"What! Do you say he was a pundit, scholarly and learned?"

"My friend, it was the sacred fire again. He could not rest until the unknown was known, yet never could he go to places of high learning, colleges and such. Picture him, with nails and leather, making boots, but always with a book beside him. This was his college, a poor cobbler's cottage with roses growing round the doorway and his wooden sign swinging on its hinges. A simple life, yet he became a man of six new tongues!"

"A strange word you say; what can you mean—*six tongues?*"

"Ah, friend of my childhood, surely it is known to you that in India many tongues are spoken. It is even so outside, in other places; there are tongues of men long dead and gone and tongues of men still living. This cobbler Carey learned six languages while cobbling shoes, although they say when but a child he learned the speech called Latin. There was the tongue called Greek; when he first saw its curious hooks and curves he traced them on a piece of paper, and walked long miles to ask a man of his acquaintance in a distant village what language this might be. By walking to this man for lessons, he grew master of that tongue. Hebrew, also, he learned as well as Dutch and French, while cobbling shoes and gazing on

As in the Days of Carey, the Mass of Women in India Are Still Burden Bearers. This One Was Overtaken by Bert Wilson and John Bierma on the Road to Rath. "How Far Are You Carrying Your Load?" "Six Miles." "How Often Do You Stop to Rest?" "I Do Not Stop; I Keep on Going." "For How Much Will You Sell This Load of Wood?" "Three or Four Annas" (7 or 8 cents). "What Will You Do With the Money?" "Buy Grain for Food."

his curious map. No wonder that the sacred fire was warm within him!"

"Now, concerning this sacred fire," said Chunder Singh, with curious heart, "if it could turn a man who worked in leather into some one wise and learned, of what nature was it?"

"A wondrous thing, my brother, for it was of an unselfish nature. They who would sit comfortably in England and worship the Living God, were doing wrong he felt; for there were words in his Holy Book of Heaven which continually spoke to his heart. They were the parting words said by the Living God while on the earth long years ago; listen, while I quote them: 'Go ye into all the world and preach the gospel to all nations—and lo, I am with you alway!' "

Chunder Singh nodded his scarlet turban approvingly: "The words are clear, the meaning also. It is a strange command."

"Ah, what a curiosity! Clear to you, a Hindu; and clear to me, a Hindu; but to Christian men in England it was most unwelcome that the cobbler should make mention of it. Picture him one day among a crowd of Christians,—all preachers, Chunder Singh, the same as he: and with solemn calls to service he quoted the command, and made earnest pleas to send the gospel to the waiting world. Well, you should have heard the disapproval! 'Sit down, young man!' said one sahib of many years. 'You are a miserable enthusiast for asking such a question. Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first'. And before another moon had waxed and waned a preacher of the Living God assured him: 'If God wishes to convert the heathen he will do it without your help or mine!' "

Chunder Singh smote his knee uneasily: "Your cobbler had no feet to stand on, had he? But I am puzzled as to the men you name as heathen, who may they be?"

"Even you and I, and all the men of India who bow down to idols and ignore the Living God of Heaven. It was of us the cobbler dreamed across the sea in England."

Chunder Singh shifted his position and raised his arms toward the sunset skies: "A Living God—what news is this? And yet I tell you truly, from a child I have had hunger like that, and always do I seek him among our million gods of India. Tell me more of the low-caste cobbler, surely such as he could not hope to triumph over men of other castes?"

"You mistake in naming them castes, since England has no such divisions. But think you that a man who tends a sacred fire could hold his silence? Since none would listen to his spoken words, this man of toil had recourse to a paper voice and wrote a survey of the outside world, continent by continent, island by island, race by race, faith by faith, kingdom by kingdom. Oh, my brother, consider what a stir it made in England, that a cobbler should have had the whole world in his heart and have spread it out on paper! What man of culture could have done as much, seeing the sacred fire burned only in the heart of Carey Sahib and one other, newly roused, named Andrew Fuller. They two prayed many prayers that they might wake up the sleeping Christians. Then came a yearly gathering of these Christians and Carey Sahib was called on to speak: a curious sight,—a poor cobbler urging them with stirring words to

'Attempt great things for God,
Expect great things from God.'

All listened with rapt attention, much impressed; but like men before a chasm, they were afraid to step, and were returning to their distant homes when Carey Sahib said in great distress to Fuller Sahib: 'And are you, after all, going to do nothing?'

"From this imploring plea they wrote it on their books that a plan should be made to form a society which, you must understand, is the thing these English have to run all business."

"Now, as to that society—I do not grasp its business, do I?"

"Have I not said it? To send news about the Christians' God to every man on earth. I ask you to consider well the bravery of those men, my brother, since they were only twelve in number, preachers also, without riches, meeting in the town of Kettering, a place of no worldly importance, in the house of one named Widow Wallis."

"What say you—a widow? Bah, you make me think but little of this enterprise: a low caste man who works in leather, twelve poor preachers, and—a widow! What? Was there none else who owned a roof, that they must stoop so low to share her house?"

"Poor dweller in the hut of ignorance! What blunders you commit with haughty lips. I tell you truly that in England they think not as we do in India about widows. Behold, let a man die, and the neighbors shower consolations on his widow, and nobody blames her for her husband's death. I have made special questions of this thing! So to this day the name of Widow Wallis is well loved by Christians, since in her humble house was formed the new society. I will make mention of its title, for these English have a love for lengthy words:—'The Particular Baptist Society for Propagating the Gospel Among the Heathen.' Before I pass to other matters I would have you write it on your heart that this marked the first such enterprise the Christians of that day had ever started."

"Why should I write it? Twelve men of poverty can't travel far from home. I marvel how this cobbler got to India."

Vishnuswami checked his sneering: "I smiled in doubt myself, since on that day of starting their society the most they could collect was £13 12s 6d. You, being quick at figures, can see how small a sum of rupees that would be to send a man across the many seas to India! Yet when Andrew Fuller Sahib rose, he said: 'In India is a gold mine, but it seems almost as deep as the center of the earth. Who will venture to explore it?' And Carey Sahib answered promptly: 'I will venture to go down, but you must hold the ropes.' "

Chunder Singh looked with interest at the first pale star twinkling in the evening sky before he said disdainfully: "Must you tear out your heart in praise? I make no doubt the cobbler knew it was his chance to bring great glory on his head, to win great merit from the men of England—he, a mere nobody!"

"How you babble!" laughed Vishnuswami softly, "for the lofty men of England only sneered, and the men high up in London muttered in their beards, 'Can anything come out of Kettering, that little town of no account?' Moreover, the father of the cobbler said in much disgust: 'Is William mad?' and his wife with all the strange perverseness of most womankind, refused to come to India with him. There was much toil in raising money for the passage and to crown it all the very ships objected to receiving him on board. So I ask you, where was glory in all this?"

"You bury me in deep surprises," sighed poor Chunder Singh. "I only ask one question: Why, in the teeth of separations, trouble, poverty and certain death, did he set sail for India?"

"Ah, you shall hear!" cried Vishnuswami, "you shall hear!"

(To be continued)

International Convention of Disciples of Christ

The Coliseum, St. Louis, Mo., October 18 to 24, 1920

MINUTES

IN FUTURE chronicles of the Disciples of Christ, the Convention of 1920 will be remembered for four things: First, Never before was there held a Convention so girded under and round about with prayer. Each day began with an early morning prayer service at eight o'clock. During every period, in an "upper room" of the Convention building, continuous intercession was offered. All over our country in united groups or in quiet places alone, prayer was ascending continually to the Father for blessing upon the Convention.

Second, The Convention marked the close of the year of the Great Adventure of the Disciples of Christ in uniting the six international missionary and benevolent boards of the church which had been carrying on work individually for periods ranging from a quarter of a century to full three-score years and ten.

Third, Acting independently through the year while perfecting plans for the United Christian Missionary Society, these boards came with rejoicing at the high tide of all their years of achievement, to present greater reports than ever before, in work accomplished on the fields and in offerings for their treasuries.

Fourth, The Convention demonstrated again the power of the slogan of our fathers, "In essentials unity, in non-essentials liberty, in all things charity," to help with the Spirit of Christ in adjusting differences and solving problems.

On the day preceding the opening of the Convention, were held the International Board meeting of the Christian Woman's Board of Missions and the meeting of the Board of Managers of the Foreign Christian Missionary Society.

The meetings of the Board of Managers of the United Christian Missionary Society were held on Monday afternoon and evening and on Tuesday morning.

Report of Executive Committee to Board of Managers United Christian Missionary Society

The United Christian Missionary Society was organized at the Cincinnati Convention, October 20, 1919, by the adoption of a constitution and by-laws and by the election of a president, two vice-presidents, secretaries, and the board of managers.

After the election of officers by the Society, Attorney Davidson presented the following resolution which was adopted:

"Be it Resolved, That the members of the Board of Managers, and the officers this day selected be, and they hereby are authorized and empowered to take such steps as they, under competent legal advice, may determine as necessary and proper to legally incorporate the United Christian Missionary Society; said board and officers are further authorized and directed to proceed as soon as possible, after the filing of the articles of incorporation of the United Christian Missionary Society, to legally adopt, for the corporation, the organization which has this day been created including the formal election of the Board of Managers and officers this day elected, and the President is authorized to call such meeting or meetings as may be necessary to carry out the intent of this resolution."

Upon the adjournment of the session of the meeting in which the Society was organized, the President called for a meeting of the Board of Managers, but it was found that there was not a quorum present.

After the Convention some time was required to secure the addresses of all the members of the Board of Managers, to communicate with them, and to make arrangements for a meeting. The Board was called together in the Union Avenue Christian Church, St. Louis, December 30, 1919, and it there organized by electing Judge Frederick A. Henry chairman and Mrs. Latshaw clerk.

I. Organization of the Executive Committee

At this meeting, also, the Board appointed the Executive Committee as provided for in By-Laws No. 1. The Executive Committee chosen was as follows: Myers Y. Cooper, Ohio; E. M. Bowman, New York City; Mrs. Maud D. Ferris, Ill.; W. Palmer Clarkson, Mo.; Fletcher Cowherd, Mo.; A. B. Philputt, Ind.; Carey E. Morgan, Tenn.; W. Hume Logan, Ky.; A. R. Teachout, Ohio; Edgar DeWitt Jones, Ill.; C. M. Chilton, Mo.; Mrs. Ida W. Harrison, Ky.; Mrs. F. J. Cramer, Ohio; Mrs. T. W. Grafton, Ind.; Mrs. L. C. Fillmore, Ohio; Mrs. R. S. Latshaw, Mo.; Mrs. J. D. Case, Ind.; Mrs. N. L. Carney, Tenn.; Mrs. Mary Carpenter Craig, Iowa; Mrs. Frank L. Scott, Mo.

Since that time changes in membership have occurred as follows:

Mrs. F. J. Cramer, Ohio, resigned; Mrs. C. S. Weaver, now of Texas, elected to fill the vacancy. The Board of Managers voted, "That the matter (of General Headquarters) be referred to the Executive Committee, when elected, said Committee to investigate cities asking for headquarters of the United Society, and report to the Board of Managers," (as per provision of the by-laws).

This Executive Committee met late on the same day with Mrs. Latshaw acting as Recorder, pro tempore. Regular meetings of the committee were determined upon and its routine duties taken up. Myers Y. Cooper was chosen temporary Treasurer and Mrs. L. C. Fillmore temporary Recorder. In the meeting of January 27, the fourth Tuesday of each month was established as the regular date for the meetings of the Executive Committee. Subsequently the Executive Committee selected C. W. Plopper, Treasurer, and Mrs. Ellie K. Payne, Recorder.

II. Actions Re Incorporation

In view of the action of the Board of Managers committing to the Executive Committee and to the officers the further steps toward incorporation and the completion of the organization of the United Christian Missionary Society, the Executive Committee on January 27, after having heard the briefs submitted by several attorneys, authorized the President to secure the services of Judge Frederick A. Henry, as legal advisor. This was done. Judge Henry reviewed the investigations previously made, took counsel of the attorneys of the several Boards, carefully examined the laws of the several states to determine under the laws of which state the United Christian Missionary Society might best be incorporated. He guided the Committee with legal counsel, keeping in mind the steps already taken. His investigations covered several months. The Society was finally incorporated under the laws of Ohio, July 21, 1920, and all of the legal steps provided for in the action of the Society were, thereupon, completed. The brief of Judge Henry, the Articles of Incorporation, and the other actions taken will be found in the Corporation Record submitted herewith.

III. Actions Re Headquarters

Necessarily the completion of the organization of the United Society involved the question of united headquarters which had also been referred to the Executive Committee by the Board of Managers. The Committee on Unification, which served for two years preceding the organization of the Society, had gathered a considerable volume of data regarding the advantages of the several cities under consideration. In the January meeting of the Executive Committee it was decided to make this a special order for the March meeting in Cincinnati. At the March meeting after carefully going over the entire matter, the Committee voted to make St. Louis the headquarters-city and to submit their decision to the Board of Managers for approval by mail. The result of the expressions by mail has been transmitted to the Board of Managers individually; three members reserved the right to vote in a session of the board meeting, two declined to approve St. Louis, and the remainder voted approval. The Board of Managers should now confirm this action by formal vote. The Executive Committee next took up, through a sub-committee, investigations as to office space suitable for head-

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quarters of the United Society in St. Louis. The services of Mr. Clarkson and others of the St. Louis brethren were of great value. Mr. Clarkson gave a great deal of time and personal attention to this matter. A considerable number of places, more or less suitable, were investigated and proposals for lease secured. At last, however, it was found that suitable space could be secured on the sixth floor of the Missouri State Life Insurance building, corner of Fifteenth and Locust streets. Officers of the several societies were called into consultation. A chart was made of the floor plan, with tentative assignments of floor space, to assure all that the entire work of the United Society could there be accommodated for the present. When satisfactory results had been attained and terms agreed upon the Executive Committee authorized the execution of a lease for two years beginning August 15, 1920, at an annual rental of eleven thousand dollars for a total of approximately nine thousand square feet and the use of the Directors' Room for meetings of the Executive Committee, the lessors to install the necessary partitions and furnish light, heat, elevator and janitor service. The records covering this transaction are in the minutes of the Corporation Record and the lease is submitted herewith.

IV. Actions Re Organization of Society's Forces

The bringing together of six organizations, each of which had worked independently for a period of years, and the putting of these forces into one office, under one management, so as to work harmoniously and efficiently, was no small undertaking. Necessarily the questions involving form of organization, departmental arrangement, the assignment of Secretaries to these departments in the new organization, all had to be worked out in advance. Study was made of the methods of similar organizations and the counsel of Mr. John Williams, a managerial expert of New York City, was secured. Mr. Williams was consulted a number of times in New York, where our plans were laid before him, and at the meeting of the Executive Committee in St. Louis, April 26, Mr. Williams in person presented a tentative plan of organization, and discussed the underlying principles involved. Later he submitted a printed chart of the proposed organization and a written resume of his statement of principles. Further consideration and study was given these matters at subsequent meetings; and at the meeting of the Executive Committee on June 23, a form of organization along the lines of the chart submitted by Mr. Williams was adopted and the process of perfecting the organization, as experience and practice should prove to be wise, was begun. An Officers' Council meets monthly for mutual understanding, for co-ordinating the work of the several departments and for presenting an agenda of business to be transacted by the Executive Committee. A smaller Staff or Cabinet, also, has been authorized, but has not yet been set up.

V. Actions Re Removal of Offices

Decision having been reached regarding the location of united headquarters and the Society having been incorporated and its form of organization determined upon and a lease having been secured upon suitable office space, the next step was the actual removal of the operating offices to the united headquarters. It was important that this be done as early as convenient in order to take over the work at the beginning of the new missionary year, October 1. The midsummer seemed to be the best time, all things considered, for making this transfer. It seemed wise that, as far as possible, all the Boards should move at the same time so as to avoid confusion when the offices were once established and to secure harmonious co-ordination at the earliest possible date. It was, therefore, determined that this transfer should be made about August 15. Secretary Grant K. Lewis was put in charge of the transfer, and made temporary office manager. In this capacity he rendered double service to the United Society. The resulting dispatch and efficiency with which the transfer was made and the united office put into operation is largely due to his untiring efforts. All of the Boards are now installed in the united headquarters, with their full secretarial force at work there, except the Board of Ministerial Relief and the Treasurer of the Board of Church Extension, which are waiting action at this convention to remove the last vestige of possible legal inhibition. It is expected that their transfer will follow immediately.

VI. Nature of Unification

It should be remembered that the United Christian Missionary Society is not, technically, a merger of the several cooperating boards but a new corporation acting as the agent of these boards and assuming the functions which they formerly performed separately. Each of the cooperating societies maintains its legal existence and corporate identity at its legal residence in the state under whose laws it is incorporated. Each will retain its own Board of Trustees as required by law and such trustees will continue to be responsible for the handling of its funds and the proper conduct of its affairs. No one of these separate Boards assumes the legal responsibilities or liabilities of any other or of the United Society itself. The trust funds of each will be held intact. The legal integrity of each society is thus maintained and safeguarded. This was kept clear in the original Articles of Agreement adopted in advance of the organization of the United Society, q. v.

"Whereas, It seemed impracticable, at the present time, to dissolve or merge these existing societies; it is now, therefore, agreed by and between them that a new organization shall be created for the purpose of performing the duties and functions now performed by these various societies, and that this new society shall be formed upon the following terms and conditions:

"Article IV. The undersigned societies do hereby agree that they will transfer all their present activities, functions and funds to the said United Christian Missionary Society as soon as this may legally be done, for the purpose of managing the same, in order to better carry out the objects for which said funds have been contributed and accumulated; it being understood that the undersigned societies shall retain their legal existence and shall not be dissolved until, in the future, it shall appear certain that their dissolution or the dissolution of any one of them will in no way injuriously affect the funds which they now or in the future may possess."

On the other hand the purposes sought in unification are attained as far as was contemplated for the present. By common agreement, declared by each Board prior to the organization of the United Society at Cincinnati, the functions of promotion and of service which it previously performed are henceforth to be performed by and through the United Christian Missionary Society, and all gifts and contributions for these purposes are to be sought in the name of the United Society and to be sent to its treasury; so that, hereafter, practically the only function left to the old boards will be the handling of accumulated trust funds, until such time, if ever, it becomes possible legally to merge them into the United Society. The work of the several societies has been unified. Their operative offices have been brought together into one headquarters, under one management. Their support is henceforth promoted in a united budget and gifts and offerings therefor received into one treasury, and these funds are administered, in turn, by one Executive Committee which is responsible to one Board of Managers and through it to the United Christian Missionary Society. Thus all our general missionary and benevolent work will be unified, bringing harmony, vision, efficiency, economy and impartiality to the whole task. Thus, also, the United Society is proceeding according to the purposes which led to its organization a year ago at Cincinnati, and at the same time there is being conserved by each of the old boards the heritage bequeathed to it by faithful servants of God in the past.

VII. The United Christian Missionary Society in Action

With the assistance of the Officers' Council the Executive Committee worked out the program of departmental organization, assigned all the secretaries and personnel of the different boards to the departments, each with its department chairman. October 1, 1920, the transition was quietly made from working as separate units to departmental service in the United Society. These departments are now actually at work, their relationships being harmoniously coordinated and the entire task of the United Christian Missionary Society, in all the fields of the world, is being carried forward according to the purposes determined upon and set forth by our brethren and sisters in convention assembled at Cincinnati one year ago. The office opens each morning with a period of devotion, which is attended by every employee and every Secretary who is in the city. Prayer is made for the work and the workers in every department, on all the fields and for the churches and their ministers. Your Executive Committee takes pride in this achievement. So smoothly and efficiently is the work of the united offices moving forward, that a public accountant of the city of St. Louis, who has been at work on the books in the office, remarked that he knew of no more busy or efficient office in the city, except that of the Simmons Hardware Company. The cooperation of the several boards has been hearty and thorough; the fellowship of the Secretaries and their determination to work together harmoniously and efficiently under the new conditions has been both cheerful and inspiring. The whole vast and intricate task which, at times, presented problems and difficulties that seemed almost insuperable, has been wrought out, to date, in a way which brings great satisfaction to your Executive

Children of the National Benevolent Association in a Beautiful Program at the St. Louis Convention

Committee and which seems to indicate clearly the constant leading of the spirit of God.

On behalf of the Executive Committee Mr. Clarkson submits with this report the schedule of assignments of offices and secretaries to the several departments and the respective salaries which have been determined by the Executive Committee. There is appended, also, a statement regarding the Interchurch World Movement, although the United Society, as such, was not a party co operating in that movement. There is also appended a statement regarding ideals for the future of the United Christian Missionary Society and a proposed resolution to fix its fiscal year.

On behalf of the Executive Committee, respectfully submitted.

F. W. Burnham, President.

Tuesday Afternoon

The International Convention opened on Tuesday afternoon in the Coliseum, with a song service conducted by W. E. M. Hackleman, the leader of music throughout the Convention, ably assisted by Mrs. H. G. Bowden and other accompanists. "Faith of Our Fathers" was the first song that sounded the call to loyalty and was followed by "I Need Thee Every Hour," the call to consecration. President Raphael Harwood Miller called the Convention to order at 2 o'clock and introduced C. R. Hudson, of California, as the leader of the devotional service. Mr. Hudson read the thirteenth chapter of First Corinthians and offered prayer.

After singing, "Far and Near the Fields are Teeming," President Miller formally opened the International Convention with fitting words of welcome to the large number of delegates gathered, and then introduced Frederick W. Burnham, President of the United Christian Missionary Society.

President Burnham responded with a brief message of greeting and presented the report of the year's work of the Executive Committee of the United Christian Missionary Society, which is given above.

The report had already been approved by the Board of Managers of the United Society and was referred to the Committee on Recommendations.

President Burnham then called for the report of the American Christian Missionary Society for the year, and this was given briefly by Grant K. Lewis.

Introducing the report, Mr. Lewis said that the American Christian Missionary Society had, with the past year, rounded out its full threescore-years-and-ten of history, and that the last year was the best of all, with receipts amounting to $442,865.07.

Robert M. Hopkins reported for the Bible School Department of the American Society, the work of its eleventh year of history, and John H. Booth presented briefly the thirty-second annual report of the Board of Church Extension.

With this report, George W. Muckley reached his thirtieth anniversary as secretary of the Church Extension Board and was presented at its close to the Convention. Mr. Muckley spoke of having traveled 30,000 miles annually during these thirty years to visit churches in order to understand their conditions, and to develop the Church Extension fund, now amounting to $1,758,739.36—$209,371.46 having been received during the year.

Three brief reports were given of the work of the Christian Woman's Board of Missions for 1919-1920, one on the "Fields," by Miss Daisy June Trout; one on the "Home Base," by Mrs. Josephine M. Stearns, and the third on the "Boys' and Girls' Work," by Mrs. Lida B. Pierce. These reports showed gains in all departments, that in receipts being especially noteworthy, showing a total of $916,354.49.

Stephen J. Corey presented the first report of the Foreign Christian Missionary Society, giving especial mention to the fine reports from the fields. C. W. Plopper gave the Treasurer's report, showing receipts of $822,183.62. C. M. Yocum gave the report for the Home Base, emphasizing the very moderate cost of administration of the work. The native churches had contributed sufficient to pay all such expense and, in addition, added $12,000 to the treasury of the Foreign Society.

J. H. Mohorter presented a brief report of the work of the National Benevolent Association for the thirty-fourth year of its history. The first year's offering was $84, and the work was the care of a widow and four children. During the last year 1,500 persons received care in the homes of the Association and the total offerings amounted to $497,790.75.

F. E. Smith presented a fine report for the Board of Ministerial Relief and Pensions, speaking of the beautiful ministry that was caring for two men, among others, who had each contributed more than sixty-five years of active service for their Lord in preaching the gospel. The total offering for the year of this Board was $138,692.59.

The total contributions of these Boards amounted to $3,024,098.05, a large increase over any previous year in their history.

For the first time these reports, while individual in preparation, were bound in one large volume of 374 pages.

These reports were referred to the Committee on Recommendations of the International Convention of Disciples of Christ, which organized by electing C. C. Chapman of California, Chairman; Graham Frank of Texas, Vice-Chairman, and Mrs. Letta P. Ashley of Iowa, Secretary.

President Burnham made an appeal for larger consecration of life and money in view of the needs of the fields, home and foreign, and presented the four following resolutions, which had been passed by the Executive Committee and Board of Managers of the United Society.

1. That the fiscal year for the United Christian Missionary Society be from July 1 to June 30.

2. That Article Seven, Paragraph Four, of the Constitution be amended to read:

"At the first election twenty men and twenty women for a term of three years; twenty men and twenty women for a term of two years, and twenty men and twenty women for a term of one year; and at each subsequent election twenty men and twenty women for a term of three years. After the first three-year period no man or woman shall immediately succeed himself or herself on the Board of Managers."

3. It is the earnest desire of the executives of our different organizations that no dollar given specifically for missions, benevolence or education, shall be taken to pay the underwritings of the Interchurch World Movement. Yet, by the action of the last Convention, these organizations are obligated and their obligations must be met. Already a number of men and women have signified their desire to assist. They are unwilling that the work should suffer because of the financial failure of the Interchurch World Movement. It is believed that if, upon the advice of its Committee on Recommendations, the Convention would set a week for prayer and consecration and name a Lord's Day upon which all the churches should take a special offering to meet these underwritings, and if some such goal as "One Day's Income" per member were

accepted, it would be possible thus to raise the entire amount required and that no individual or church would be caused to suffer thereby. Such a consummation would both relieve the credit and the good name of the Disciples of Christ.

4. Coming into existence as it does, in this hour of after-war transition and need, when conditions are in rapid change, when nations and races are unsettled and expectant, when traditions are broken and doors stand wide open on every hand, the United Christian Missionary Society faces boundless opportunity everywhere. Springing from a brotherhood with a noble plea to propagate, with its sense of stewardship as yet largely undeveloped, with great areas of effort as yet barely entered with workers, and facing the challenge coming from other communions which are appointing large numbers of workers and raising vast sums of money to support them, the United Society begins its work with a weight of responsibility which perhaps no similar organization has ever in its beginning assumed. With overlapping of work eliminated, with economy of effort and expenditure assured, with the most democratic organization our people have ever had, with unity of program made possible, and with a united front presented to the task, which should be a challenge to unity and confidence on the part of the whole brotherhood, the United Christian Missionary Society faces an outlook unprecedented in its possibilities for development and advance. As the need for workers on the foreign fields is far beyond that of any period we have experienced, as the needs in all departments of the work in the homeland are most critical, as the cost of carrying on missionary effort everywhere has greatly advanced, and as the gifts of our people to the constituent boards of the United Society, even with the great advance in income for this last year, are an average of only about two dollars per capita, or less than four cents per week for our whole membership, we are convinced that the immediate goal of the Society should mark a revolutionary advance. We are very reluctant to set a definite aim in dollars and cents because any arbitrary figure of this kind is inadequate as a spiritual ideal. This is the richest period in all history, money is dangerously plentiful in America and our people are not at all keeping their increase in giving abreast of their increase in wealth. We believe that a call to real sacrificial stewardship cannot be expressed in terms any lower than at least a tenth of one's income, not as a legal requirement, but as a spiritual obligation, to the individual, and "as much for others as for ourselves," for each local church. We believe such a goal eagerly sought after would bring such an outpouring of blessings upon our people as we have never experienced in our history and enable them to use to the fullest measure this new instrumentality which they have been led to create for the accomplishment of the will of God in our generation.

These resolutions were referred to the Committee on Recommendations.

H. A. Armstrong presented the report of the Commission on Christian Unity, and H. G. Bowden that of the Men and Millions Movement. Mr. Bowden reported that $7,105,342.63 in cash and pledges had already been received from this Movement, the receipts from October 1, 1919, to September 30, 1920, reaching the large sum of $929,344.87.

Mr. Burnham announced a meeting of the Nominating Committee, after which H. O. Pritchard, General Secretary of the Board of Education presented the Fifth Annual Report of that board. The report contained a history of the accomplishments of the past year and outlined a program of work for the year to come. The report of receipts was as follows:

There was sent direct to the board for distribution, by the churches making regular offerings to education, $24,448.56. The colleges received direct from regular church offerings $71,772.79. In addition there was given by individuals for current expenses a total of $124,323.35. From the World Movement there had been received by the board $29,832.76 and by colleges, for current expenses, $5,594.00. This makes total receipts for current expense $255,971.44. The gain in endowments of the colleges for the year was $1,289,988.00, while the total gain in assets of the colleges of the board was $2,637,731.96. This makes a grand total of all receipts amounting to $2,893,731.40.

These three reports were referred to the Committee on Recommendations.

At the close of an afternoon filled with fine reports of souls won to Christ, of fine gains in offerings and enlarging work, L. N. D. Wells led in a period of intercession and the meeting adjourned until 7.30 o'clock.

Tuesday Evening

The evening song service began early with the singing of "Crown Him with Many Crowns," followed by devotional hymns and the repeating of the Lord's prayer by the audience.

At 7:30 the Convention was called to order by Mrs. Mary Carpenter Craig, Vice-President of the International Convention, who introduced E. H. Wray as the leader of the devotional service.

Mr. Wray gave impressively, from memory, parts of the third and fourth chapters of Ephesians and offered prayer.

"Hark the Voice of Jesus Calling" was sung, and then Mrs. Craig, introducing the President, Raphael Harwood Miller, the speaker of the evening, said that the great audience before her was like a home-coming from all parts of our great country and the ends of the earth, of people interested in the Father's work; that the supreme challenge was the truth that, if this work is to be done, it must be done by men and women.

Mr. Miller gave the President's address on "The Necessity for Christ" and held the attention of the great audience of thousands of people until its close.

At the ending of the service the audience sang

"Jesus shall reign where'er the Sun
Does his successive journeys run,"

and was dismissed with prayer.

Wednesday Morning

The Convention opened at 9 o'clock in the Coliseum, Archibald McLean, Vice-President of the United Society, presiding. After the usual opening song service, Mr. McLean presented W. W. Sniff, of Indiana, who led the devotional service.

The program of Wednesday was devoted to the subject of Foreign Missions, including the work done by both the Foreign Christian Missionary Society and the Christian Woman's Board of Missions.

The first item on the program following the devotional period was a business session of the Foreign Society, in which the following recommendation from the Executive Committee and Board of Managers of the Foreign Christian Missionary Society, was presented:

"It appears necessary, from a legal point of view, that the Foreign Christian Missionary Society retain and manage its permanent and annuity funds until such time as a complete merger is effected. It appears necessary for the Executive Committee of the Foreign Christian Missionary Society to transfer its current funds by vote from time to time. On this account it will be necessary for the Executive Committee to meet, perhaps once a quarter or oftener, for this purpose. It would seem that, in the interest of economy, the number of officers that constitute the Executive Committee might be reduced and that, for the sake of convenience, they might all be located in or near St. Louis. With this thought in mind the Executive Committee suggests to the Board of Managers that Article IV of the Constitution which now reads:

"'Its officers shall be a President, seven Vice-Presidents, a Recorder, three or more Secretaries, and a Treasurer, who shall be elected annually,' be amended so as to read:

"'Its officers shall consist of a President, a Vice-President, a Recorder, two Secretaries and a Treasurer, who shall be elected annually.'"

This amendment was, on motion, adopted, and C. M. Rodefer called to the chair while the Committee on Nominations of the Foreign Christian Missionary Society made report through S. M. Cooper, chairman, as follows:

President—Archibald McLean.
Vice-President—R. A. Doan.
Secretaries—S. J. Corey, Bert Wilson.
Treasurer—C. W. Plopper.
Recorder—C. M. Yocum.

This report was adopted, and the officers named declared elected.

The regular work of the day continued with the singing of "Faith of Our Fathers" and a season of prayer. At this point a resolution was presented by Mark Collis, of Kentucky, as follows:

"That inasmuch as we should remove as far as possible every obstacle to the progress of our cause in the Foreign Field, and inasmuch as Frank Garrett of the China Mission has indicated by a letter to the Foreign Board his willingness to adopt open-membership in the interest of church union,

"Be it Resolved, That we direct the Foreign Board to recall Brother Garrett as soon as it can be properly done."

This resolution, without debate, was referred to the Committee on Recommendations. The program was then resumed and H. C. Hobgood of the Disciples of Christ Congo Mission gave a message from Africa, speaking of the increasing power of the gospel in the Congo mission. This was followed by a message on Latin America by S. G. Inman, Secretary of the Commission on Cooperation in Latin America, closing with the cry of that great region, "Light, More Light." Leslie Wolfe, of the Philippines, closed this group of brief addresses, giving the call of these Is-

lands, "The Philippines for the Filipinos and Christ for the Filipinos."

One of the happy features of the Convention was the introduction of the missionaries home on furlough. Mr. McLean introduced first, the group that are working for India, allowing two-minute speeches from each. The following responded: O. J. Grainger, Mr. and Mrs. D. O. Cunningham, Mr. and Mrs. C. G. Elsam.

The workers for China followed: Dr. and Mrs. C. H. Hamilton, Mr. and Mrs. C. H. Plopper, Mr. and Mrs. Alexander Paul, Mrs. James Butchart, Miss Effie McCallum, Miss Lillian B. Collins.

Mr. and Mrs. Leslie Wolfe responded for the Philippines, and Mr. and Mrs. H. C. Hobgood and Mr. and Mrs. Lewis Hurt, for Africa.

Japan was represented by W. H. Erskine and Mr. and Mrs. L. D. Oliphant. Miss Elma Irelan responded for Mexico and Dr. A. L. Shelton, for Tibet.

The messages from these missionaries were a fitting introduction to the next number on the program, which was furnished by the students of the College of Missions at Indianapolis.

The entire student body, fifty-two in number, with the entire faculty, were present on the platform and were a source of inspiration and encouragement for the whole Convention.

After the singing of the college song, "College of Missions, We Love Thee Well," the students were introduced in groups representing the different fields of service for which they were in preparation. India, China, Japan, Africa, Latin America, Tibet, the Philippines, each had its group and all were warmly greeted by the great audience present. President Paul also introduced the members of the faculty and spoke a brief message concerning the ten years of history of the college, looking forward with great hope to its future years of service.

The program closed with a missionary song by the College of Missions Girls' Quartette.

All hearts were touched when, at this time, Mr. McLean brought forward three sturdy lads and introduced them as the sons of Mr. and Mrs. Ray Eldred, who gave their lives for Africa. These boys, Ray, Ward and Joseph, have been adopted into the home of Dr. and Mrs. Hugh T. Morrison, of Springfield, Illinois.

As a fitting close to the spiritual uplift of the morning, a memorial service for Francis Marion Rains, so well known and loved by the churches during his twenty-six years as secretary of the Foreign Christian Missionary Society, was conducted by C. J. Tannar, of Ohio. Before his address, Mrs. Charles Reign Scoville sang, "I Want to See Jesus, Don't You?"

At the close of Mr. Tannar's address, I. J. Spencer, of Kentucky, offered prayer.

Mr. S. J. Corey next presented a statement on the situation in China, adopted by the Board of Managers of the Foreign Society and presented as part of the Report to the Convention, as follows:

From the fact that the Foreign Society as an administrative organization is now turning its responsibilities over to the United Christian Missionary Society, and from the further fact that some of its policies have been called in question by two of our religious newspapers, it seems wise to the officers to make a frank statement to the Board of Managers with regard to the questions under discussion and to call upon you to take whatever action you may desire with regard to these matters.

Both the Executive Committee of the Society and the missionaries on the fields have always stood for every advance step in cooperation and every approach toward Christian unity which it was possible to take without jeopardy to conviction and freedom. We have felt that it was not only our duty as a brotherhood standing for the union of all of God's people to do this, but both the Executive Committee and the missionaries have been ardent advocates of Christian cooperation and Christian unity and have rejoiced at every indication of advance in this direction on the fields. Again and again our missionaries have taken the lead in matters of cooperation in education, in medical work and in the problem of such a division of the vast populations to be evangelized so that the fields could be most quickly covered with the teachings of Christ, always endeavoring to eliminate all possible friction and trying to assume worthy responsibilities in the great fields.

Especially has it been true that our missionaries in China have led in plans for cooperation. Nanking University, one of the finest Christian schools in all the mission fields, was largely brought into reality through the efforts and prayers of the sainted F. E. Meigs and those who toiled with him. Our missionaries have had a worthy share in the organization and growth of the Nanking Union Hospital, Ginling Union College for Chinese Women, the Wuhu Union Academy, the Shanghai Union School for missionaries' children, the Union Bible Teachers' Training School, the Nanking Union Language School for new missionaries and other useful enterprises on the field, in no case jeopardizing our liberty or convictions. Through these union institutions the spirit of cooperation has grown rapidly and because of the place our missionaries have in this work there has come to our people in China and to our plea for Christian union a recognition which would not otherwise have been accorded.

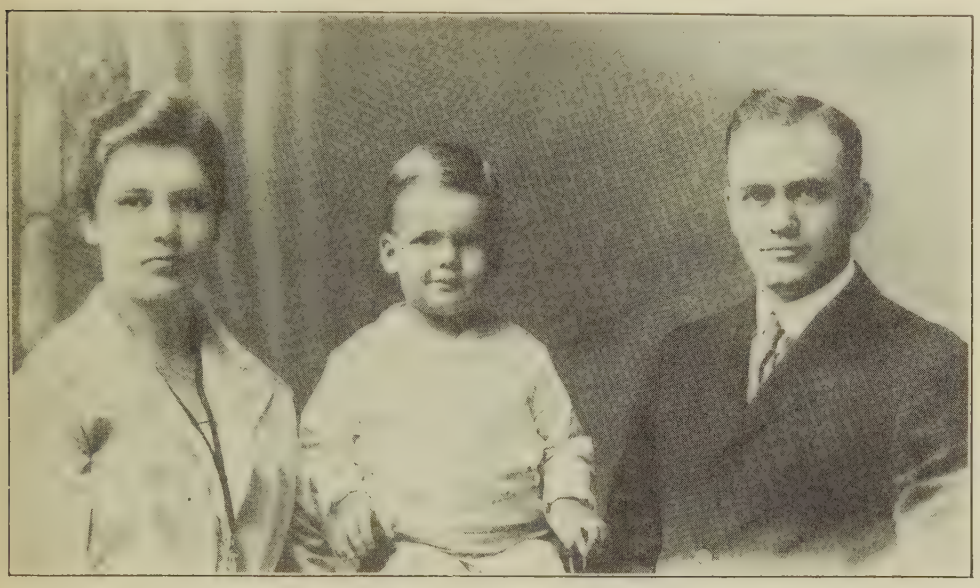
In recent years there have been many encouraging steps taken looking toward eventual Christian union in China. Large numbers of the churches have dropped any denominational title and are simply being called Churches of Christ; a union hymn book has been printed and circulated and there have been many other evidences of progress. Recently there has been much discussion of the further possible step of organic union between various Protestant bodies which work in Central China.

Following the China Convention of 1919, a letter was received from China which stated that a union of churches was being proposed by the missionaries and Christians of several communions, and asking what the attitude of the Society with regard to entering such a union would be if the union should be eventually formed. The two main points in the plan of the union upon which an opinion was desired were these: (1) the control of the local churches by a district association, and (2) the question of the recognition of church membership as between the different bodies or what is commonly called "open membership." As the question was not imminent and pressing and full information had not been sent, some time was taken to correspond with the field and obtain further facts. After deliberation the Executive Committee adopted the following resolutions and sent them to the China Mission:

1. That we express our gratification at the growing interest in the subject of Christian unity among the workers in China and in other mission lands, as well as here at home. We cannot but feel that the Spirit of God is working to the end that His people may be one.

2. That we express our sympathy with our missionaries in China, who, passionately desiring, as does every true disciple of Christ, the consummation of such a unity, naturally seek cooperation in this movement so far as is consistent with individual loyalty to Christ and with the interests of the kingdom as they see them.

3. It appears that no constitution has been adopted by the missions in China. This being the case, action on the part of the Executive Committee would not be either proper or advisable. If any constitution should give to



Robert Neal Hobgood, from the Congo, and His Parents, Mr. and Mrs. H. C. Hobgood. Like All the Missionary Children, Robert Was a Center of Attraction at St. Louis, As He Is at Home in Africa

the district organization authority over local churches, that would be contrary to the teaching and practice of the Disciples of Christ.

4. The Executive Committee is committed to the program of the organization and maintenance of work on the mission field in consonance with the teaching and practice of the Disciples of Christ in the United States. Such teaching and practice is clearly that of receiving into membership those only who have been baptized by immersion. Recognizing though we do the fact that the missionaries may see many facts in the situation which we do not see and eager as we are to use this apparent opportunity to speed any movement toward unity that will save China from a divided church, we feel none the less that to approve anything else than the established teaching and practice of the churches we represent would be to exceed our authority as an executive committee.

This report was referred to the Committee on Recommendations. "Take Time to Be Holy" was then sung, following which T. W. Grafton, of Indiana, led in a period of intercession. J. B. Briney pronounced the benediction and the Convention adjourned until 2 o'clock.

Wednesday Afternoon

The usual song service preceded the formal opening of the afternoon meeting, and the spirited music of "We're Marching to Zion" called the great audience to attention. Mrs. Anna R. Atwater, Vice-President of the United Society, called the Convention to order at 2 o'clock and presented C. G. Kindred, of Chicago, as the leader of the devotional service. Mr. Kindred read a Scripture lesson from the fourth chapter of Philippians and offered prayer.

Announcement was made of the Nominating Committee of the American Christian Missionary Society as follows: George A. Miller, John D. Ellis, J. N. Green, C. J. Tannar and David H. Shields.

Mrs. Atwater presented a letter from R. H. Stockton, of St. Louis, regretting his inability to be present at the Convention and urging the delegates and friends to visit the Christian Orphans' Home of St. Louis, one of the fine philanthropies of the National Benevolent Association.

In connection with the message of Mr. Stockton, Mrs. Atwater presented the names of a number of friends and benefactors of the church, who had recently been "called Home": Mrs. Josiah Coe, Mrs. Mary F. Holbrook, Mrs. E. M. Bowman and T. A. Cary. She also spoke of friends who had been in the Conventions in former years and who now, although still greatly interested in the work, are not able to attend: Mrs. A. M. Atkinson, Mrs. Gerould, Mrs. Post, Mrs. Rogers and Miss Cynthia Allen. All these are held in loving remembrance with many others.

In a brief business session of the Christian Woman's Board of Missions, Miss Mary A. Lyons, of Ohio, in the absence of Mrs. Louise Loos Campbell, presented the report of the Nominating Committee as follows:

Officers for the year 1920-1921—President, Mrs. Anna R. Atwater; Vice-President, Mrs. Ida W. Harrison; Secretaries, Mrs. J. M. Stearns, Mrs. Effie L. Cunningham, Mrs. Ellie K. Payne, Miss Daisy June Trout, Mrs. Affra B. Anderson, Mrs. Lida B. Pearce, Mrs. E. T. Johnson; Treasurer, Mrs. Susanne Moffet. For Resident Members of the Executive Committee, Mrs. J. D. Case, Mrs. Maud D. Ferris, Mrs. T. C. Howe, Mrs. J. W. Putnam, Mrs. W. C. Smith.

Recommendation was also made to ratify the election of the presidents and secretaries in the states and provinces of boards auxiliary to the Christian Woman's Board of Missions. This report was signed by Miss Mary A. Lyons, Miss Ada L. Forster, Mrs. L. E. White, Mrs. O. H. Greist, Mrs. A. E. Jackson, Mrs. George Day, Mrs. Jessie L. White, Miss Mary Johnson, Mrs. Birdie Omer.

It was voted to adopt this report and declare the officers elected as nominated; also to ratify the election of the presidents and secretaries in the states and provinces of boards auxiliary to the Christian Woman's Board of Missions, and composing the International Board of that organization.

The song, "I Love to Tell the Story," was sung, after which D. O. Cunningham, Recruitment Secretary of the Foreign Department of the United Society, gave an address.

FOR WHOM THE GOSPEL CAME TOO LATE
In the Center Is Old Lonjataka, the Congo Chief Who Befriended the Missionaries but Died Without Christ

Alexander Paul followed with an address on China and Bert Wilson on India. These were stirring messages, from intimate knowledge of the fields to which the large audience, under most unfavorable conditions in the Coliseum for hearing, listened with profound attention.

A letter was presented, written "To the Mission Churches of the World," but not read. It was voted that this be referred to the Committee on Recommendations.

Mrs. Atwater made an appeal and presented the challenge that we give our money and our life, and do it in this generation. President R. H. Miller then opened the session of the International Convention and recognized S. M. Martin who made a statement that he had received information on the situation in Mexico and concerning the action of the Christian Woman's Board of Missions that had cleared up the matter for himself. He further stated that in his opinion this board had the right, if they thought it best, to exchange the smaller for the larger opportunity of service. He also made a motion that C. C. Morrison, of Chicago, be asked to make a statement to the Convention. The motion was referred to the Committee on Recommendations, but such large opposition becoming apparent in the Convention, Mr. Martin withdrew the motion.

The Committee on Fraternal Relations next presented its report as follows:

Fraternity is one of the hopeful words of the world. Its meaning has been and is still obscured by the divisions in the church, but we are hopeful. Recent events indicate the incoming of a warmer atmosphere. It must be the atmosphere from heaven. The fog that has separated the church so long is either being lifted or melted, for somehow we are all discovering that we have erred and that cooperation and unity lie along the common pathway of penitence, prayer and love.

The Disciples are cooperating on the mission field with other Christian bodies and thereby are bearing practical witness to the necessity of cooperative work among Christians. We are likewise cooperating in the work of the Federal Council of the Churches of Christ in America and thereby testifying again to the necessity of cooperative work among Protestants. We have likewise joined hands in the internationalizing of the Federal Council idea and are already a part of the Universal Council of the Church of Christ for Life and Work.

Through the last ten years the Disciples have cooperated with the Protestant Episcopal Church in its move for a World Conference on Faith and Order, and have again borne witness to the necessity of cooperative work. In August the Preliminary Conference on Faith and Order was held at Geneva, Switzerland, and the Disciples had a large representation there that received cordial courtesy in the conference. They are glad to testify to the fine siprit in all these national and international gatherings that have to do with the cultivation of brotherhood, and their prayer is that the day may hasten when our lines of distinction will be abolished and the oneness of all will be as clear as the sun in his meridian strength.

Your Committee is glad to announce our cooperation with the American Bible Society in the last year for the furtherance of the printing of the Bible. We have not heretofore had any channel through which contributions could be made to this great organization and we regret to say that in the last ten

years perhaps there are only fifty items on the books of the American Bible Society credited to the Disciples. The amounts have been small, while our Presbyterian, Baptist and Methodist brethren have contributed funds of thousands of dollars, and the Bible Society has gone on its way in rendering one of the chiefest services in both the proclamation of the gospel and unifying of the Church. We, however, hope and urge that in this Convention plans will be devised whereby the United Missionary Society will be able to take care of a definite contribution annually for the American Bible Society, both because of its call to us and because of its opportunity in cooperating with other Christians for the proclaiming of the simple word of God.

We feel that these are the days for a fresh valuation of Christian experiences and ideas. With no criticism of the past, but with the challenge of the present, we urge that all our ministers and churches shall seek for definite cooperation with Christians in their cities, towns, villages and counties in order that we may not be forgetful of the trust committed to us more than a hundred years ago, of practicing brotherhood with all believers and making simpler the way of good-will to all mankind.

(Signed) Peter Ainslie, W. P. Crouch, Mrs. T. W. Grafton, Amos Tovell, Howard T. Cree, S. T. Willis.

At this time C. C. Chapman, Chairman of the Committee on Recommendations, was presented by Mr. Miller and gave the first item of the report of the Committee as follows:

In view of the statement of the Board of Managers of the Foreign Christian Missionary Society in regard to the situation in China that has caused so much comment in the papers of our brotherhood and so much unrest amongst our people,

Be it therefore resolved, That we do most heartily endorse the position taken in this statement in regard to the matter of our churches entering into a union with other churches in that field, and also the position on the so-called question of open membership, in that and all other mission fields.

Mr. Chapman moved the adoption of the resolution, and request was made from the floor that the resolutions from the Board of Managers of the Foreign Society be re-read.

These resolutions were read by S. J. Corey.

J. B. Briney made a statement that he felt he could not vote intelligently on the question and asked that Mr. Morrison produce proof of his contention that the China Mission does practice open membership.

President Miller stated that he could not ask Mr. Morrison to appear before the Convention, but if he desired to appear he could do so. The audience demanding to hear Mr. Morrison, he appeared on the platform, presented his statement, read correspondence from Mr. Baird of China, and answered questions from the floor.

After a lengthy discussion, the resolution was referred back to the Committee on Recommendations.

The Convention then adjourned to meet at 7:30 o'clock.

Wednesday Evening

The Convention sang "Let the Lower Lights Be Burning," and at 7:30 President Burnham opened the evening service and introduced Stephen E. Fisher as leader of the devotional service. Mr. Fisher read the thirteenth chapter of First Corinthians and offered prayer. After the singing of "Stand Up for Jesus," President Burnham introduced R. A. Doan as the first speaker of the evening. Mr. Doan in announcing his subject, said his theme would be "The High Cost of Spiritual Living in Japan." Mr. Doan's intimate acquaintance with the conditions and work in Japan, from recent study on the field, made his address of much practical value.

Dr. A. L. Shelton, of Tibet, gave the closing address of the evening, and his recent thrilling experiences in China as a victim of bandits, lent unusual interest to his address.

At its close Mrs. Russell F. Thrapp, of Seattle, sang a beautiful solo. This was followed by a duet by Mr. and Mrs. Clare Harding, of Missouri, after which President Miller pronounced the benediction.

Thursday Morning

Thursday was "Home Missions Day" of the Convention, and "Glory, Hallelujah" and "America" were the songs that called the people to their places in the Coliseum.

President Burnham called the Convention to order at 9 o'clock and presented F. M. Rogers, of California, as the leader of the devotional service. Mr. Rogers read the sixty-second chapter of Isaiah and offered prayer.

There was a brief business period of the American Christian Missionary Society, in which John D. Ellis, of Ohio, presented the following amendments to the Constitution which had previously been adopted by the Board of Trustees:

That Article V, Section 1, be amended so as to read as follows:

"Section 1. The Board of Trustees shall consist of nine members, who shall be elected by the Society upon the adoption of this article. At the first election under this article three members thereof shall be elected for one year, three for two years, and three for three years. Thereafter annually there shall be elected three persons to hold office as members of said Board of Trustees for a period of three years and until their successors are elected and qualified. Their term of office shall begin on the first Monday following their election. All vacancies therein may be filled by the board itself. Said Board of Trustees shall exercise and control all the powers, business and property of the Society and shall have power to appoint its own meetings and elect its own Secretary. Said Board of Trustees may establish such departmental agencies as the interests of the Society may require. It may appoint and remove missionaries and other workers, fix their compensation and direct their labors, and make all appropriations from the treasury of the Society for the prosecution of its work, and at each annual meeting of the Society it shall report its proceedings for the past year to the Society for such action as it may see fit to take. The Board of Trustees shall meet as often as the business of the Society may require, but at least twice a year, one of such meetings to be just prior to the annual meeting of the Society. Five members of the Board present shall constitute a quorum."

By striking out all of Section 2.

That Article VII be amended so as to read as follows:

"The Society shall annually elect from the Board of Trustees, a President, who shall also be president of the Board of Trustees. The Society shall also elect a Vice-President, Recording Secretary, Secretaries, Treasurer, Auditor and a Board of Trustees as provided in Article V. Said Secretaries, Treasurer and Auditor so elected shall hold the same office in the Board of Trustees, but need not be members of said board. The Secretary of the Board of Church Extension shall be, ex-officio, a Secretary of the Society."

That Article IX be amended so as to read as follows:

"Section 1. The Society shall annually elect five brethren to serve as a Board of Church Extension, two of whom shall reside in or near St. Louis. They shall, subject to the provisions of Article X, have control of all funds raised to be loaned to the churches needing assistance in building houses of worship and parsonages; have power to raise and collect funds for this purpose, and for necessary expense incurred in the management of the fund; to appoint their own meetings; make rules for their government; elect their own officers, including a Treasurer, who shall give bond and report annually to the Auditor and Treasurer of the Society. The Church Extension Board shall report at the annual meeting of the Society. All expenses of the Board shall be met from the Church Extension fund, but no part of the principal shall be used for this purpose.

"Section 2. This Board shall also receive and administer as a gift fund all offerings from churches and individuals that shall be so designated by the donors, such gift fund to be used only in the establishment of our work among the foreign populations of our larger cities by the purchase of lots and the erection of buildings.

"Section 3. The Board of Trustees shall annually appoint at its January meeting a Committee of not less than three members which committee shall constitute the Bible School Department of the American Christian Missionary Society. The Society at its annual convention shall elect a Bible School Secretary, who with the cooperation of the Department and subject to the approval of the Board of Trustees shall choose such departmental associates as the needs of the Bible School Department may require. The Bible School Department shall report to the Board of Trustees and at the annual meeting of the Society."

That Article X be amended so as to read as follows:

"All the powers exercised under Article IX shall be under the control of the Board of Trustees of this Society. All money shall be raised and invested under the general direction of the Board of Trustees of this Society and said auxiliary organization and board mentioned in said article IX shall report to said Board of Trustees of this Society periodically."

These amendments were referred to the Committee on Recommendations.

The report of the Committee on Prayer Meeting Topics was received with the thanks of the Convention.

The Committee last year centered about Cotner University. The following names were proposed as the Committee for 1921-1922, the members living near Culver-Stockton College: Messrs. Peters, Alcorn, Armstrong, Robison, Wharton and Miss Goodin.

The report of the Nominating Committee

(Continued on page 34)

Ready for the White Gifts for the King Christmas Service in the Central Christian

The Spiritual Benefits of White Gifts

THE White Gifts Christmas Service is amply justified by the good it does in the individual Bible school and church. Those who have made proper preparation testify to the fine results from such a Christmas.

Time was when the festival season for our Lord was robbed of much of its joy and glory by the observance we held. Much of selfishness was in the motive. The spirit of getting was placed to the front. Many were the disappointed hearts and not a little envy and jealousy were aroused. Thoughtless people sometimes paraded their gifts and giving before others, forgetting entirely the Christmas spirit. We trained the children to expect a "treat," many of whom had much better at home. We added to the boisterous spirit by playing up Santa Claus and everyone forgot reverence for the house of worship.

With the right use of White Gifts for the King the spirit of Christian appreciation is fostered. A reverent joy enters into the service and in many places the children here learn their chief lesson of reverence for the house of God. The giving motive that enters into all of it sweetens and mellows not only the life of the church, but also reaches the whole community with its wholesome influence.

Ministers freely testify that White Gifts makes their work easier. The spirit of helpfulness and cooperation becomes contagious. In many churches it is made a special time of decision for the Christian life. It is easy to win people when they are thinking of God's great Gift. The beauty of this service touches new depths of devotion and turns the heart toward God.

It is also a time of consecration. Many lives are caught up in a new devotion which expresses itself in a willingness to give time and effort to the Master. In the suggestion blank there are fifty spaces where people may indicate new forms of service they will take up. A few of them are: more faithful church attendance, regular Bible reading, work as soul winner, attend prayer meeting, teach in Bible school, enroll in Bible school, lead young people's meeting, contribute to missionary work, become a member of the Woman's Missionary Society. The spirit of consecration lives in the service, ready to bless the school that prepares for it. Preparation should begin in time so as to receive the largest good from the effort.

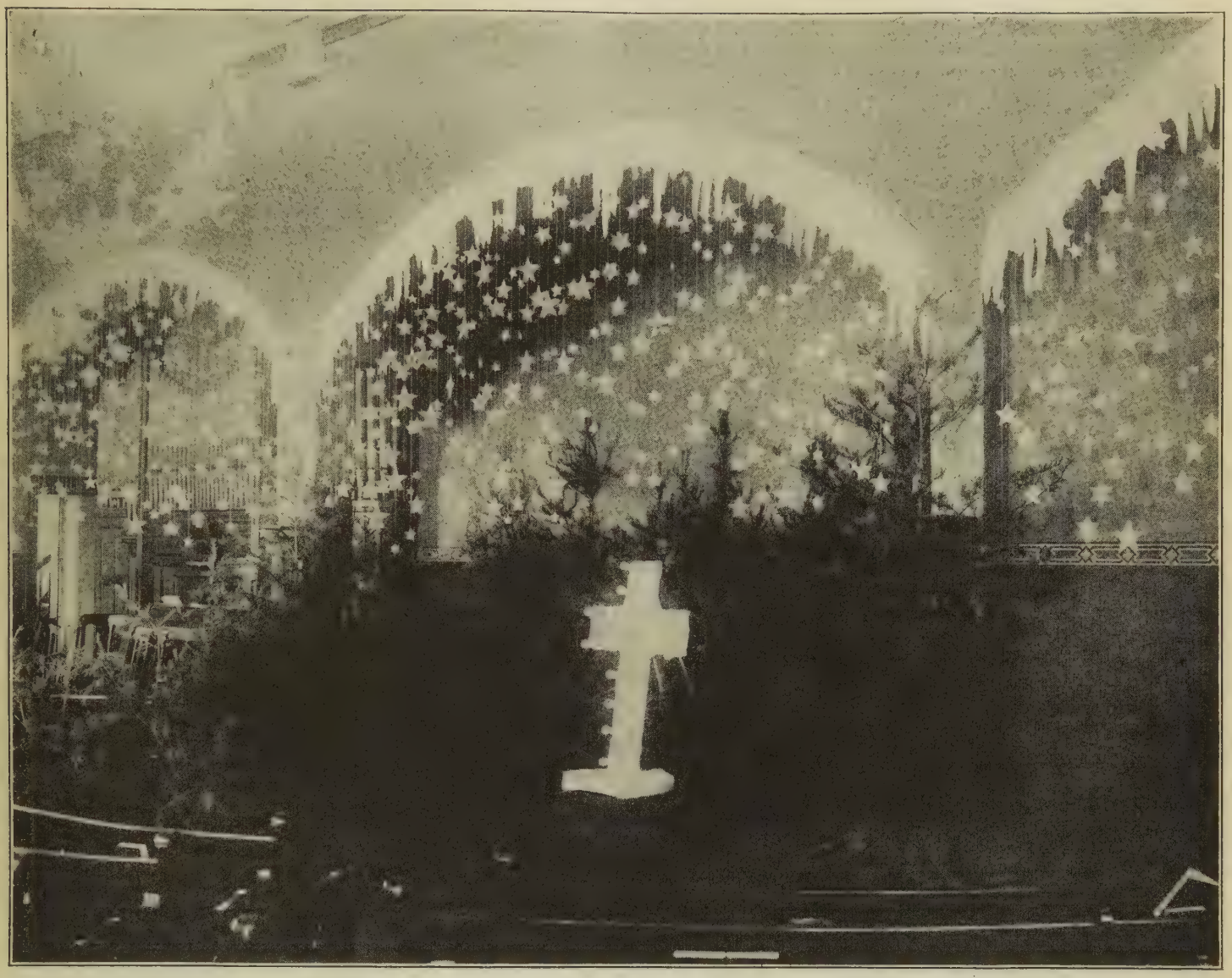
One of the chief glories of the White Gifts is the fact that it ministers to the faithful preachers of God who have given their lives in unreserved service to the King. There is here a tender appeal to which all hearts gladly respond. People thus brought to remember their debt to the ministry come to hold their own preacher in greater appreciation. Young people are brought to think of the claims of leadership in the church. The hearts and homes of those who are aged, or disabled and now kept from the glorious service they once had, are cheered and warmed as they realize they are not forgotten.

Every Bible school in the whole brotherhood should plan for a White Gifts Christmas, using this year's program, "The King's Birthday." The benefits are large for the church and the offerings gathered minister to the saints of God who have brought us thus far on the way home.

The Value of White Gifts Decorations

MANY churches have demonstrated that, by the use of beautiful decorations, the White Gifts Service at Christmas can be made a matter of large interest in any community and produce a lasting and wholesome impression on all who attend, especially the children.

One church turns away as many people as can get into the building which seats a thousand or more. It is the greatest event of the year in the life of the church. The decorations are not mere display. They are studied and put on with artistic effect. The whole



Church, New Albany, Indiana, Which Finds Increasing Blessings Year After Year

atmosphere is charged with devotion and reverence. The attitude of the younger folk toward the church has been changed to respect and appreciation. The decorations in white, the cross, and gifts of self, service and substance produce an effect that does good to all.

In creating the decorations those in charge should secure the help of every person possible. Each one who helps will feel an interest and will talk of it. Children like to help and will spread the news of the service and its beautiful decorations wherever they go. People who have helped do not tire of it but, in succeeding years, are more willing to give themselves to it because they realize the large possibilities of worth-while decorations. More people come to help when they see what a fine thing can be made of it.

The decorations are not an end but are a valuable means. Much should be made of them. People will come from far to see a beautifully dressed church. This gives opportunity so to impress them that they will want to come again. The color scheme should be white. In a dim light it creates a beautiful effect and helps materially to carry out the principle of White Gifts. White can be had anywhere and is easily adapted to any kind of building.

The expense of suitable decorations need not be large. A church that has featured White Gifts for several years in a great way spends an average of not more than fifteen dollars a year. Their results more than justify the small outlay. The preacher says the effect of White Gifts is better than a revival. Indeed, they make of it a revival of a deeply spiritual kind, by which many are added to the church each year through the gift of self as well as service and substance.

Good photographs of the decorations should be taken and sent in so others may know of your success. A description of your observance will be appreciated. Your ideas will be of benefit to the whole cause.

The Help of White Gifts

CHRISTMAS, among our churches, is the preacher's time. At no other season of the year is special thought given to the labors of the ministry. Our debt of gratitude rises highest then, as we think of the sacrificial devotion that has builded the church.

The whole sentiment can profitably be turned in the direction of the ministry. The Near East Relief workers, knowing of the preoccupation of the season, have graciously withheld their campaign in our schools until another date. Last year they brought the appeal on behalf of Armenia in February. We are assured that the same policy will prevail this year. Let every Bible school therefore plan to face squarely and honorably the claim of the aged and disabled of our ministry who look for our help at this the only season when their claims are given the right of way.

The mellow feeling produced by the Christmas spirit makes it a favorable time to present the call to the ministry and missionary service. It is a time for the church to lead people close to the heart of God. In the sacred hours thus created, sons and daughters will rise to God-given leadership, if only the present leaders will press home the call of unselfish service for God and humankind.

Ministerial Relief counts on the offerings from the White Gifts as a very substantial part of the resources for carrying on the work. Last year five hundred Bible schools gave $15,000. The interest increases at such a rate that we believe that a thousand schools will avail themselves of the benefits of this beautiful service, with offerings for our aged and disabled Veterans of the Cross, amounting to $30,000. The average offering per school is such that if a thousand schools will cooperate this sum will be raised. This is half the amount given by the churches last year. All supplies are furnished free to schools sending an offering. See order card in advertisement.

F. E. SMITH.

St. Louis Convention

(Continued from page 31)

of the American Society was presented by George A. Miller of Washington, D. C., as follows:

Officers of the Society: President, F. W. Burnham; Vice-President, J. W. Hagin; Recording Secretary, C. R. Stauffer; Secretaries: Grant K. Lewis, Robert M. Hopkins; Treasurer, Miss Sarah Bird Dorman; Auditor, Stanley Spragens.

Trustees for one year:

F. W. Burnham, J. W. Hagin, C. R. Stauffer.

Trustees for two years: Grant K. Lewis, Robert M. Hopkins, B. L. Humbert.

Trustees for three years: Oscar Barrett, John D. Ellis, George W. Muckley.

For Trustees, Board of Church Extension: Fletcher Cowherd, George A. Campbell, G. W. Muckley, M. H. Gray, John H. Booth.

(Signed) JOHN D. ELLIS,
DAVID H. SHIELDS,
JUSTIN GREEN,
C. J. TANNAR,
GEORGE A. MILLER,
Committee.

On motion, this report was adopted and the Officers and Trustees nominated declared elected.

Following the business session, the different fields of the American Society were presented in seven-minute talks, by workers in those fields: Karl Borders spoke on Immigrant Work; S. G. Buckner, on Indian Work; Jesse M. Bader, on Evangelism, bringing a recommendation that was referred to the Committee on Recommendations. C. J. Sharp brought a message on Group Methods and A. W. Taylor on Social Service. These were all valuable presentations, causing regret as to their brevity.

President Burnham also introduced to the Convention Frank D. Butchart, of Cleveland, Miss Bertha Merrill of New York, and Miss Bessie Becket of Western Pennsylvania, all doing social service work among foreigners in our country.

Mrs. Anna R. Atwater then presented the Home Fields of the Christian Woman's Board of Missions with the following representatives who spoke briefly, as follows: Mrs. Rosa Brown Grubbs, on Negro Work; Mrs. Effie L. Cunningham, on Work Among Spanish-Speaking People in the United States; L. E. Garrett, on Highlanders; Arthur Braden, on Bible Chairs, and Mrs. Affra B. Anderson on Orientals in the United States.

Mrs. Atwater introduced Mr. and Mrs. J. B. Lehman, who have given thirty years to educational and evangelistic work among the Negroes of the Southland; also Ben N. Mitchell of Seattle, who spoke of 11,000 natives from India in British Columbia. The report of the Scandinavian churches was to have been given at this time by Mr. Burnham, but owing to the lateness of the hour and the remaining numbers on the program, the President announced that the information would be found in November WORLD CALL, and the report was omitted.

Finis Idleman of New York City gave the closing address of the morning on "Unity and Permanence" and I. J. Spencer and Dr. A. L. Shelton offered prayer.

The Convention then adjourned until 2 o'clock.

Thursday Afternoon

The Thursday afternoon program was devoted to the work of the Bible schools and the Convention was called to order at 2:00 o'clock by Mrs. Atwater.

"Onward, Christian Soldiers" was sung, and an announcement was made at this time of the assignment of visiting ministers to the St. Louis pulpits for the following Lord's day.

E. L. Smith of California led the devotional service. The Scripture lesson was read from the eleventh chapter of Hebrews and Clifford A. Cole led in prayer.

J. W. Hagin of Kentucky gave the first address of the afternoon on "A Decade of Service," and was followed by Myron C. Settle, who spoke on "Week-Day Religious Instruction." Cleveland Kleihauer of Seattle presented "The Opportunity of the University Church"; Robert Goodin, pastor of our Negro church in Washington spoke on "Our Investment in Colored Bible Schools," and W. C. Pearce on "Cooperation in Religious Education." These addresses were valuable from the practical experience of the speakers in the subjects they presented.

President Miller then took the chair for the session of the International Convention and the presentation of the report of the Committee on Recommendations. Those on Foreign Work were presented by the chairman, C. C. Chapman, as follows:

We approve the report of the Foreign Christian Missionary Society as presented to the Convention. Realizing that this is the last annual report of this individual organization we take great pleasure in heartily commending the work and accomplishments of this organization during the many years of its splendid history. The steady growth and achievements have shown the wisdom and excellent management of the various officers and committees of the Foreign Christian Missionary Society, and we are hoping and trusting that the work so well done during the past years will be further developed under the management and guidance of the United Christian Missionary Society of which it now becomes a part.

Your Committee submits the following recommendations concerning the foreign work of the Christian Woman's Board of Missions.

1. Hearty cooperation in the final year of the five-year campaign with a splendid financial aim of one million dollars.

2. The completion of the sanatorium at Pendra Road for the treatment of tubercular patients, realizing the immediate necessity for the same.

3. That the United Society be urged to make Burgess Memorial School for girls at Bilaspur adequate to needs.

4. The enlargement of the hospital at Bilaspur as far as possible and that the nurses' training school may become a reality as soon as funds will allow.

5. The challenge of the great Nantungchow field in China leads us to urge that we occupy the field as rapidly as the board finds itself able; also, we are hoping that our people will do their part in the support of Ginling College, which is a union college and the only one for women in the whole of the Yangtze valley.

6. We realize the wonderful opportunity in our new station at Mondombe, Africa, and hope that the progress of its development may continue.

7. We feel that Paraguay, in Central South America, can be taken for our Lord by the Disciples of Christ, if they only know the day of their opportunity and do their duty.

8. In view of the disturbed condition of Mexico and the persistent efforts made by interested parties to stir up strife between Mexico and the United States, it appears to us of the utmost importance and we urge that the work be enlarged and advanced as quickly as possible.

9. The need for missionaries was never greater. Practically every country in the world is ready and waiting for the gospel story. Many of our young people are responding splendidly, saying, "Here am I, Lord, send me."

We recommend that better equipment be provided for our missionaries, especially stressing the need of adequate transportation. Remembering the Scripture, "Go quickly and tell," we ask that sufficient cars and where necessary, launches be furnished to expedite the work of the missionary, not only to save time, but also to conserve the strength of our missionaries who are sacrificing their lives that others may learn of the Savior whom they love so well. We can no longer ride in our luxurious cars while our missionaries are compelled to use ox-carts, and we want to put it in the hearts of our people to rise to the occasion and donate a number of cars for this purpose.

Be it resolved, That we heartily commend the unselfish devotion, wise leadership and constructive policies of the executive officers and administrative boards of our Woman's Missionary Society.

Be it further resolved, That it is the sense of this Convention that all encouragement and help possible be given to the Woman's Missionary organization in the local churches, functioning under the auspices of the United Society.

It was voted that these recommendations be adopted.

The following recommendations on the work of the American Society were presented.

Your Committee hails with pleasure the splendid financial reports of the American Christian Missionary Society in the seventieth year of its existence, noting that the total receipts from both the churches and Sunday schools are the greatest in its history. Also that the total receipts are far greater than any preceding year. The managers and executive officers are to be congratulated on this achievement. There are a few suggestions emphasizing special features to which we wish to call attention.

1st. We recommend that the American Christian Missionary Society use all diligence to adjust the difficulties before it that now prevent its completely losing its identity in the United Christian Missionary Society.

2nd. We recommend especially the report of Mr. Burnham and Mr. Miller concerning the work in Scandinavia and urge upon the Society to use every possible means to aid our brethren in Scandinavia in the arduous task of establishing the pure gospel of Christ in that region.

3rd. We are profoundly thankful that through the mercy of God the leaders of the work in Russia have been preserved and that they are now using every open door presented them in propagating the much-needed truth of God in that sorely tried country. If any

of those brethren should visit this country the Society should make arrangements to receive them and aid them in every possible way.

4th. We rejoice in the success of the pre-Easter "Win One" campaign, and recommend that the same diligence and energy, if possible, be used throughout the entire year. We also recommend that the Society employ a man to give his entire time as Secretary of Evangelism and would suggest the name of Jesse M. Bader as a suitable person for the work.

5th. In view of the great social unrest and industrial strife of our day and inasmuch as the gospel is the only antidote for all poisonous doctrines, we commend the American Christian Missionary Society for the work which is being done among the immigrant groups and urge that such work be prosecuted with increased scope and zeal.

6th. Inasmuch as our Indian brethren are, as a race, the only true North Americans and inasmuch as the rest of us foreigners owe them a special debt of obligation, we commend the Society for its shown interest in this people and recommend that this work be made a permanent and regular work of the Society.

Your Committee desires to express its gratification over the work of the Board of Church Extension for the painstaking care in the handling of the sacred funds entrusted to it; that it has manifested such extreme diligence in adding to and conserving these special interests, both of the local churches and for the kingdom at large; and it believes that this year's report is a most fitting crown for the thirty years of faithful services rendered by George W. Muckley, Senior Secretary.

The Committee further desires to commend most heartily the suggestions of the Church Extension Board embodied in their annual report as to the future work of this department in the United Society, especially approving the suggestion to extend the privilege of loans, for the purpose of erection of residences for ministers.

Regarding the Bible School Department, your Committee reports as follows:

1. We recommend and approve the suggestion made by our general Bible School Department, laying emphasis upon our Thanksgiving offering for our Bible schools and reiterate their feeling regarding the sacred import of the Tercentenary of the landing of the Pilgrim fathers.

2. We urge the state boards and conventions to make the best possible provision for the Bible school and religious activities of the churches, and we commend the plan of regional supervision whereby, in such states as may desire it, there may be secured departmental specialists to assist the general superintendents in meeting the needs of the churches for the Schools of Methods, Institutes and other forms of specialized training and help.

3. We recommend that earnest effort be made to place two full-time workers in Canada.

4. We approve the work of the Bible School Department among our colored brethren and recommend that an elementary specialist be added to our force of workers as soon as possible.

5. We endorse heartily the report of the Bible School Department on Schools of Methods and most strongly urge our people everywhere to take advantage of their opportunities in this important matter.

6. We approve the Bible School Department's report on "Standard of Efficiency" and heartily support their belief that "much more attention be paid to the Standard of Efficiency by our publications, by our field force and by our local Bible school workers everywhere."

7. We heartily approve the report on Evangelistic Campaign relating especially to the pre-Easter decision plan and recommend its continuance, together with the suggestion that there should be a like campaign of evangelism carried on in the latter part of the year, as well as in the spring season.

8. We recommend a more emphatic attitude towards a more loyal support of the proposition to maintain a Training School for our Bible school field workers.

9. We endorse the movement to place within each of our colleges and universities a Chair of Religious Education.

10. We recommend that our brethren be urged to give earnest consideration to the interdenominational activities as outlined in the report of our Bible School Department.

11. We recommend that our Bible School Committee cooperate with the International Sunday School Committee on the advisability of continuing the survey begun by the Interchurch World Movement, under the direction of Professor Athearn, providing this is approved by the Executive Committee of the United Society.

12. We approve the cooperation of the Bible schools in the matter of the offerings for the Near-East Relief and recommend further that credits for such offerings appear in our Year Book.

13. Because it is vitally important that the instruction in our Bible schools shall keep pace with education along other lines, and

Field Workers in Religious Education at St. Louis Convention

First Row, left to right—P. M. Trout, Roy K. Roadruck, E. L. Smith, J. D. Zimmerman, Ida M. Irvin.
Sitting—Charles Darsie, Cynthia P. Maus, R. M. Hopkins, Hazel A. Lewis, Theresa C. Felix.
Standing—P. H. Moss, Mrs. McArdle, Grace Gilbert, Paul B. Rains, Mrs. S. P. Moore (Hidden), Adeline Goddard, Jesse Filson, D. Park Chapman, Katherine E. Staub, J. S. Mill, Mrs. Mary Furbish, E. B. Quick, A. O. Kuhn, H. L. Olmstead, Lin D. Cartwright, Roy N. Cloyd, Garry L. Cook, Florence Carmichael, J. H. Jones, S. W. Hutton.

further because the highest possible standard of teaching efficiency is none too high in the giving the Word of God to a needy world, we commend the efforts of our Bible School Department in laying stress upon Teacher Training and urge every Bible school among the Churches of Christ to maintain at all times at least one class in Teacher Training and that constant and persistent stress be given that work by our local Bible school leaders.

We enthusiastically commend the national slogan or aims for 1920-21 set forth by our colored brethren in the Bible school reports, as follows:

1. Each state represented in the National Convention.
2. One hundred new Teacher Training classes organized.
3. One hundred Standard Bible schools.
4. $1,500 for Bible school extension.
5. $500 of the amount reported in the Convention.
6. $1,000 raised by field secretaries.

We also urge that our Bible School Department lend every encouragement to help these brethren to attain these splendid ideals.

We recommend that the amendments to the Constitution of the American Christian Missionary Society as presented in the Convention, be adopted.

It was voted that these recommendations be adopted.

The following recommendations regarding the home work of the Christian Woman's Board of Missions were presented:

1. We congratulate the Board on the success of the College of Missions, which we understand has the largest enrollment in its history, and urge that plans for a larger endowment fund, which is badly needed, be made as soon as possible.

2. We wish to express our pride in the fine work being done in our mountain schools, especially that of Livingston, Tennessee, whose enrollment in all departments during the past year was 642. The accommodations are totally inadequate and the outstanding job for the present year is the erection of a new main school building to cost $50,000. We urge that as soon as practical this be done.

3. We realize as we review the many race riots during the past year how necessary, we might say imperative, is the extension and enlargement of our Negro work; we heartily endorse the purchase of land near Louisville, Kentucky, on which to erect a Central Christian Institute for the training of Negroes and recommend that we do proceed in the erection as soon as possible.

4. We notice the need of the two new school buildings in our Negro school, the Piedmont Christian Institute, located at Martinsville, Virginia, each building to cost $25,000, in all $50,000 needed. This money will be needed in the next eighteen months and we beg that it will be raised and our Negro work, which even now commands the admiration of all communions, be kept up on a high grade.

5 We wish to express our gratification for the large and growing social service work being done among the Negroes at Flanner House, Indianapolis, and feel that such service as this is helping to solve the Negro problem.

It was voted that these recommendations be adopted.

The following letter was read by Mr. Graham Frank, with the recommendation from the Committee that it be sent to all our mission churches on the foreign fields:

The churches of Christ in America and Canada to those churches in Asia and Africa and in Mexico, South America and the Islands of the Sea, which have been established through the preaching of the Word of God by men and women, sent forth from us under the sacred commission of our Lord, Greetings:

We rejoice deeply that you have obtained a like precious faith with us in the righteousness of our God and the Savior Jesus Christ, and the report of your steadfastness is constant occasion for our gratitude to God in your behalf.

We know of the taxing hardships—the pitiful persecutions that have befallen many of you because of your obedience to Christ, and we send this message of sympathy and this assurance, that unceasingly we bear you up before the throne of God in our prayers. We would remind you, as we do ourselves, that our Lord has said, "Blessed are they that are persecuted for righteousness' sake, for their's is the Kingdom of Heaven." And we want you to know, too, dear brothers and sisters in the Lord, that we have not only been helpers of you, as we greatly hope, but that you, by your devotion to Christ, are constantly helpers of us. Your faith to Godward is gone forth to the very ends of the earth. More than you can possibly know, we live if you stand fast in the Lord.

We rejoice to learn by the faithful testimony of those who have returned for a period of rest from their labors among you, and from others who have visited you, of your growth in grace and in the knowledge of the Lord and of your cheerful acceptance of those duties and responsibilities that come upon the churches, as such, and upon the individuals of their membership. We remind you that it is still true, here with us and with you, that all that we are and all that we do is open before Him whom we serve. Jesus is still saying, "I know thy works."

Though separated by great distances; though of different races and tongues; yet we are of one Church—bound together in one great brotherhood voicing a common faith and a common love toward the one Savior of us all. This is a bond that is stronger than all the powers of evil and it holds in spite of all distances and physical differences. How wondrous such a fellowship! Though, in most instances, we shall not meet till we stand together before God, how holy a thing it is that, widely separated as we are, we may yet be comforted and sustained each of us by the other's faith, both yours and ours!

As those through whose efforts, under God, you have been called into the precious light and liberty of the gospel, we would entreat you to remain steadfast in your faith in Jesus as the only begotten Son of God and in your loyalty to Him and to the Word of His grace. And in these things we urge you to pray also for us. Let us together petition the throne of God that we may conduct ourselves with all purity of life, setting forth before the world that knows not our God nor His divine Son the beauty of holiness that will commend to all men our precious faith.

Recognizing the grace of liberality that is already manifest in you, we would encourage you to press forward to the complete self-support of your churches and pastors, having in mind the responsibility that is yours to make known the unsearchable riches of God in Christ Jesus to those of your countrymen who do not yet know the Lord. In the great social awakening of our time and in the midst of the national movements that are transforming many non-Christian lands, we see an amazing opportunity for you to present in your own way to your own people the fullness of the gospel of Christ which is the only safeguard of human liberties and the only means of the salvation of the souls of men.

"Now unto Him that is able to guard you from stumbling and to set you before the presence of His glory without blemish in exceeding joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and forevermore, Amen."

It was voted that the recommendation be adopted.

The following recommendation on the report of the Board of Ministerial Relief was presented:

Your committee wishes to approve the Twenty-Fifth Annual Report of the Board of Ministerial Relief of the Church of Christ, and to commend the effective administration of this sacred enterprise.

As the work of this board is now being merged in the United Christian Missionary Society, we take this opportunity to commend the Board of Ministerial Relief for its faithfulness to its trust, for its achievements thus far, and for its far-seeing and comprehensive plans for an adequate Pension system. We desire to urge the ministers and churches to give the fullest possible support to the Pension system.

It was voted that this recommendation be adopted.

The Committee on Recommendations presented further:—

That, regarding Brother Collis's resolution to recall Frank Garrett, your Committee reports unfavorably thereon, and suggests the following:

That inasmuch as we should remove as far as possible every obstacle to the progress of our cause in the foreign field, and inasmuch as it appears there are such obstacles growing out of some teaching by some member of the China mission, that we urge the Foreign Board to take such steps as will remove the difficulties in the way.

There was spirited debate on this resolution with the result that it was finally voted to refer it back to the Committee on Recommendations.

The following resolutions on Near-East Relief were referred to the Committee on Recommendations:

Whereas, A most desperate and deplorable condition exists today in Asia Minor, due to the cruelties and persecutions of the Christian people of that region on the part of the Turks, the chief sufferers being the Armenians, who have been most frightfully decimated as a result of the oppression of their enemies;

Whereas, The rescue of the people of Armenia from complete extinction is being accomplished in a large measure by the relief in various forms which has been extended to them by the people of America through the service of the Near-East Relief, an organization incorporated by an act of Congress, which

Board of Managers of the United Christian Missionary Society at the St. Louis Convention

is feeding the starving, sheltering the homeless, caring for the sick, the widows and the orphans, stimulating the industries and agriculture, and in many other ways is assisting in the repatriation, rehabilitation and re-establishment of the suffering and dependent people of the New East.

Be it resolved: That, we commend the great work being done in Armenia, Syria, Palestine and other countries of Bible Lands by the people of America through the agency of the Near East Relief, an organization charged by our government with feeding the thousands that are hungry, clothing the naked and nursing the afflicted and dying. But for the generous giving of our people and the heroic service of relief workers in the Near East, the whole Armenian nation would have been blotted out by the cruelty of the Turk.

Also, We recommend that our churches and people continue their gifts to this worthy cause and, realizing the suffering that will come to thousands in the Near East when the rigid winter season sets in if prompt relief is not at hand, we suggest that wherever possible gifts be made now that relief may be given before winter takes its toll of human lives.

Four other resolutions were referred to the Committee without reading. Telegrams of greeting were read from Judge Frederick A. Henry of Ohio, and from the several boards of the Christian Church assembled in joint session in Dayton, Ohio, through G. F. Coffin, Chairman and J. F. Burnett, Secretary of the Commission on Christian Unity of that Church. It was voted that these greetings be returned from the Convention.

President Burnham then called a business session of the United Christian Missionary Society, to hear the report of the Nominating Committee.

All but three members of this Committee, representing thirty-five states and areas, were present, as follows:—

Alberta ----------O. E. Payne
Arizona ----------G. K. Berry
Arkansas ----------B. R. Davidson
California, (North) ----C. F. Hutslar (absent)
California, (South) ----F. M. Rogers (absent)
Colorado ----------Mrs. Susie E. Flint
Georgia ----------John H. Wood
Indiana ----------V. W. Blair
Illinois ----------W. F. Rothenburger
Iowa ----------B. S. Denny
Kansas ----------Sam I. Smith
Kentucky ----------J. H. Mac Neill
Louisiana ----------I. E. Adams
Maryland, Delaware and D. C. ----------C. N. Jarrett
Michigan ----------A. H. Martin
Minnesota ----------Frank S. Bartlett
Missouri ----------G. L. Bush
Nebraska ----------O. L. Smith
New Mexico, West Texas ----------Milo Atkinson
New York ----------E. H. Wray
North Carolina ----------B. P. Smith
North Dakota ----------Earl M. Griggs
Ohio ----------L. G. Batman
Oklahoma ----------I. N. McCash
Oregon ----------Mrs. W. B. Swope
Pennsylvania, (East) ---C. H. Frick (absent)
Pennsylvania, (West) --C. M. Smail
Saskatchewan ----------W. G. Kitchen
South Dakota ----------Mrs. Robt. C. Moore
Tennessee ----------Lee E. Glass
Texas ----------H. C. Garrison
Virginia ----------G. H. Steed
W. Virginia ----------E. P. Wise
Washington ----------S. G. Buckner
Wisconsin ----------Gerald L. K. Smith

W. F. Rothenburger of Illinois, Chairman, presented the report as follows:

I. For the Committee on Time and Place: W. E. Crabtree, O. E. Payne, Mrs. A. B. Brown, C. M. Watson, Mrs. John Fletcher, Alexander Adamson, S. B. Lindsay, Brown Funk, W. S. Shoup, Wallace Tharp, B. F. Archer, Roger T. Nooe, Colby D. Hall, L. E. Brown, A. E. Asher.

This section of the report was adopted.

II. For membership on the Board of Managers, terms expiring 1923 the following:

Alabama, L. M. Omer; Arkansas, Mrs. Clio Harper; California, H. O. Breeden; Florida, Mrs. Florence P. Haden; Idaho, W. A. Moore; Illinois, Stephen E. Fisher, Mrs. Neva Ford Cowling, Mr. Hendricks; Indiana, Hilton U. Brown, Mrs. E. W. Cole; Iowa, Mrs. Letta P. Ashley; Kansas, Mrs. D. F. Cross, Arthur Long, I. W. Gill; Kentucky, Everett S. Smith, Mrs. Allen Thomas, Jos. W. Porter; Maryland, Delaware, District of Columbia, W. M. Norment; Michigan, Mrs. F. T. Hicks; Minnesota, Dr. D. O. Thomas; Missouri, Geo. A. Campbell, Mrs. R. S. Latshaw and Mrs. P. H. Rea; Nebraska, Mrs. Henry Fishback, H. H. Harmon; New England, Mrs. Harry Minnick; New York and New Jersey, G. M. Kirby; New Mexico and West Texas, Milo Atkinson; North and South Dakota, Mrs. Robt. C. Moore; Ohio, Mrs. F. A. Cramer, Mrs. L. C. Fillmore, F. A. Henry; Oklahoma, Mrs. I. N. McCash; Oregon, H. H. Griffis; South Carolina, J. C. Richardson; Tennessee, G. C. Sherrod, Mrs. Lee E. Glass, Carey E. Morgan; Texas, Graham Frank, Mrs. Colby D. Hall, Mrs. C. S. Weaver; Virginia, J. P. McConnell; West Virginia, Mrs. W. W. Hume.

The following were nominated to fill vacancies on the Board of Managers, terms to expire in 1921:

Louisiana, W. H. Allen; Wisconsin, Mrs. J. C. Thurman; Colorado, Claire L. Waite.

It was voted that this report be adopted and the persons declared elected.

The following officers of the United Society were nominated:

President, F. W. Burnham; Vice-President, Archibald McLean; Vice-President, Mrs. Anna R. Atwater; Recorder, Mrs. Ellie K. Payne; Treasurer, C. W. Plopper.

It was voted that this report be adopted and the officers declared elected.

The following secretaries of the United Society were nominted:

Grant K. Lewis, R. M. Hopkins, W. F. Turner, John H. Booth, G. W. Muckley, J. H. Mohorter, Mrs. Effie L. Cunningham, Mrs. J. M. Stearns, Miss Daisy June Trout, Mrs. A. B. Anderson, Mrs. Susanne Moffett, Ste-

A Foster Mother and Her Second Child from the Christian Orphans' Home

phen J. Corey, C. M. Yocum, R. A. Doan, Bert Wilson, M. H. Gray, W. R. Warren, Mrs. Esther T. Johnson, F. E. Smith.

It was voted that this report be adopted and the secretaries declared elected.

Thursday Evening

The evening service began with the singing of "Break Thou the Bread of Life", following which Mrs. Evans led in prayer. "God Will Take Care of You" was sung, after which the audience read, responsively, from the 15th chapter of John's Gospel, and Dr. Royal J. Dye led in prayer.

J. B. Briney then brought to the attention of the convention an article from one of the city papers, noting that it gave a wrong impression in reporting a recent session of the Convention.

This matter was referred to the Committee on Recommendations.

At this time Mr. McLean, who was presiding, introduced Joseph J. Franklyn of Australia, who presented official greetings from our churches in that far-off land. It was voted that Mr. Franklyn be asked to carry back with him the Christian greetings and good wishes of the Convention.

"Jesus Keep Me Near the Cross" was then sung, after which E. F. Daugherty of California gave the first address of the evening on "Religious Bolshevism." Geo. W. Muckley followed with an illustrated lecture on "Church Extension".

The Convention then adjourned.

Friday Morning

On Friday morning the Convention was called to order by W. R. Warren, President of the Board of Ministerial Relief. "Jesus, Lover of My Soul" was sung, and the devotional service was led by J. J. Castleberry.

After the singing of "Faith of Our Fathers", Mr. Warren introduced F. E. Smith, Secretary of the Board, who briefly reviewed the report of the work of the Board for the year. This report indicated growth and progress especially in the department of Pensions.

Charles S. Medbury of Iowa gave the address of the morning on "The Glory of the Ministry", after which Walter M. White offered prayer.

S. M. Martin at this time presented a number of resolutions which were referred to the Committee on Recommendations.

This closed the session of the Board of Ministerial Relief and Pensions.

At 10:30 W. Palmer Clarkson, President of the National Benevolent Association of the Christian Church, took the chair and introduced Lee W. Grant, who gave the report of the Treasurer of the Association for 1919-1920. It was voted that this report be adopted.

The report of the Nominating Committee was then presented as follows:

Your Committee on nominations for members of the Central Board of the National Benevolent Association beg to report as follows:

President, W. Palmer Clarkson, St. Louis; Vice-President, J. W. Perry, Kansas City, Missouri; Vice-President, R. A. Long, Kansas City, Missouri; Treasurer, Lee W. Grant, St. Louis; Corresponding Secretary, Mrs. J. K. Hansbrough, St. Louis; General Secretary, J. H. Morhorter, St. Louis; Mr. and Mrs. F. M. Wright, Frank Henry, O. E. Scott, Mr. and Mrs. S. H. Thomson, E. F. Harris, Dr. C. C. Cowdrey, Mr. and Mrs. C. Orear, Mr. and Mrs. H. H. Hodgdon, I. R. Kelso, Mrs. W. H. Elliott, John E. Mitchell, Dr. and Mrs. G. H. Gibson, Mr. and Mrs. F. L. Scott, R. L. Lund, Jas. C. Pettus, all of St. Louis; Dr. W. E. Miner, Kansas City, Missouri; I. W. Gill, Wichita, Kansas; C. C. Chapman, Fullerton, California; Mr. and Mrs. J. H. Garrison, Los Angeles; Noyse P. Gallup, Cleveland, Ohio; Eli H. Long, Buffalo, New York; Ripley H. Harwood, Dallas, Texas; Gabriel Jones, Denver, Colorado; A. E. Cory, New York City; P. J. Spratling, Atlanta, Georgia.

(Signed) Mrs. Geo. W. Muckley,
W. A. Moore,
J. T. Boone.

Leaders in the Children's Program in the St. Louis Convention and Wards of the Church in the Christian Orphans' Home

It was voted that this report be adopted and the officers and members of the Board declared elected.

Then followed a very interesting program of addresses. A. C. Rice of Illinois spoke on "Our Aged Brethren, Our Guests"; Mrs. H. H. Hodgdon on "The Widow and Her Child"; Mrs. B. R. Brown, "Giving the Children Their Chance"; and Mrs. F. M. Wright, "The Young Baby, Its Salvation and Care".

These addresses all showed the practical work of the Board, women and children being brought to the platform as demonstrations of its efficient Christian care.

A most interesting program followed, of singing and drills, given by the children of the St. Louis Christian Orphans' Home, with Mrs. Daisy Asman as leader. The children sang a closing song "God Will Take Care of You" and the Convention was dismissed.

Friday Afternoon

The Board of Education occupied Friday afternoon, the President of the Board, I. N. McCash of Oklahoma, presiding.

"America" was sung, and the devotional service was led by Henry J. Derthick of Tennessee.

A quartette of girls from William Woods College, Fulton, Missouri, delighted the audience with two songs, after which President McCash introduced H. O. Pritchard, Secretary of the Board of Education, who gave a brief review of the report of the work for the past year.

President A. D. Harmon of Cotner College followed with an address on "Christian Education and Leadership."

At the Left Is One of Seven from the National Benevolent Association Adopted and Reared by the Mother at the Right. Curlylocks Is the Foster Daughter's Own Child

A sextette of girls from Christian College, Columbia, Missouri, greatly pleased the Convention with a group of songs, after which the International Convention resumed its business, President Miller in the chair.

Recommendations regarding WORLD CALL were presented by W. F. Rothenburger of Illinois and referred to the Committee on Recommendations.

The report of the Publicity Committee was given through E. E. Elliott, chairman, as follows:

Your Publicity Committee has promulgated advance announcements of this Convention through the several church papers and also through the secular press of the entire United States. Hundreds of columns of newspaper space have been accorded this news.

The newspapers of St. Louis, up to today, have printed approximately thirty columns of news of this Convention. We would call your attention to the fact that this news has been vitally related to the Convention and no large space has been used for the airing of controversy.

The Associated Press has carried from five hundred to one thousand words daily over their wires to thousands of newspapers throughout the entire United States.

Much of the matter that has been printed in the St. Louis newspapers was supplied by your Committee on Publicity, in advance. The Associated Press was handled by your Committee and two stories were furnished this press association each day by your Committee.

Newspaper clippings show that the news of this Convention is being published. We have in hand clippings from points as far away as Dallas, Texas; Spokane, Washington, and Jacksonville, Florida, testifying to this.

We wish to suggest that more attention ought to be paid to the distribution of news of our movement, not only with reference to our International Convention, but all during the year with regard to our progress in every possible way. It is quite difficult, as you will agree, to gather and distribute the news of an entire year in the very short time allowed during a Convention, when many matters are demanding the attention of our leaders. The only way that this can be done is by a well appointed publicity organization with a sufficient appropriation to do the work and do it well. The newspapers in our Convention cities marvel at the amount of news one of our Conventions makes and recommendations have been offered repeatedly that this department ought to receive constant attention and action.

The handling of the publicity of this Convention has been largely in the hands of the Chairman of this Committee, because of other members being vitally concerned and occupied with other Convention affairs. The work has not been done as well as we might hope, but under the circumstances we present this report without any apology.

Graham Frank presented the report of the Committee on Recommendations as follows:

I. Your Committee reports unfavorably upon the John T. Brown resolution,

That it is the sense of this Convention that the United Christian Missionary Society shall give its entire time to the administration of its own affairs and not to interfere in any manner whatsoever with the work of any person or organization.

It was voted to approve the Committee's report.

II. Your Committee begs leave to make the following report on the Report of the Executive Committee of the Board of Managers of the United Christian Missionary Society:

(a) We hereby commend the United Society in the selection of the city in which headquarters have been located and the office building in which the space for the offices has been selected.

(b) We further commend the Society for the painstaking care which has been taken in safe-guarding the legal steps in the incorporation of the Society.

(c) By advice of the International Convention in 1919 and by the action of each of the underwriting organizations in Convention assembled in 1919, these organizations are obligated to the extent of their underwritings and their obligations must be met. It is the desire of the Executives of these underwriting agencies that no dollar given specifically for missions, benevolence and education shall be taken to pay the underwritings. Therefore, we recommend that these underwriting agencies set up such organization as they may deem best or use any existing organization to raise the amount legally due the Interchurch World Movement by voluntary contributions from churches and individuals.

(d) We recommend that the fiscal year of the United Society be from July 1 of each year to June 30 of the following year.

(e) Including the above commendations, recommendations and amendments, we hereby recommend the adoption of the report of the Executive Committee to the Board of Managers of the United Christian Missionary Society.

These Resolutions were voted.

III. Concerning the Board of Education your Committee reports as follows:

(a) Whereas, the Board of Education has been eminently successful in unifying our education program, in increasing interest in our educational institutions and in raising funds for their maintenance,

Be it resolved, That we express our gratification for the splendid work of the Board, and for the notable progress of our educational work, and that we highly commend those whose consecrated efforts have achieved these results.

(b) We recommend that the fiscal year of the Board of Education of the Disciples of Christ be made to correspond with that of the other organizations of the brotherhood, from July 1 of each year to June 30 (inclusive) of the following year.

(c) We recommend that the Board of Education be financed the coming year by a levy of two cents per member as per the Year Book of 1920, with the provision that in regard to the raising and distribution of funds in the various college territories the same principles shall obtain as during the year just closed; and with the further provision that if the next year is made to end June 30, 1921, then the toll shall be three-fourths of the two cents per member.

(d) In connection with the underwritings we recommend that the Board of Education cooperate with the United Society in whatever plan is adopted to raise and pay the underwritings, and that all underwritings be included in one sum and be raised by a united campaign and applied without discrimination in the liquidation of said underwritings.

(e) We recommend that the following recommendations of the Board be approved:

That we undertake the employment of three additional secretaries as rapidly as the right men can be secured and financed, said men to head up respectively departments of Promotional Work, University work and Vocational Guidance.

Definition of the duties of Secretaries are sketched thus:

I. General Secretary

Shall give attention to education ideals and policies:

1. By encouraging and assisting in the creation and maintenance of worthy educational standards.
2. By seeking to create a knowledge of the fundamental place of Christian education in the life of the church.
3. By maintaining representation of the Board of Education in interdenominational and educational councils.
4. By maintaining representation of the Board of Education in the various agencies and activities of the brotherhood.
5. By organizing and articulating the various activities of the Board of Education.

II. Promotional Secretary

1. He shall promote the regular budget for the Board of Education and its cooperating institutions by means of literature, attending conventions and by working through college and state promotional agencies.
2. Constant cultivation of individual and large gifts for education.
3. He shall cooperate with institutions in special endowment and building campaigns.

III. University Secretary

His work shall be:

1. The coordination and development of present agencies at state schools.
2. Initiation of agencies in fields as yet unoccupied.
3. Cooperation with other religious bodies in centers where we do not care to establish independent work.
4. Fostering the development of efficient local church facilities and activities in order to care for the inspirational and religious life of students in university centers.
5. Establishing and maintaining contact with groups of Disciples in educational centers where we have no conserving agency.
6. Gaining the cooperation of pastors, churches and parents in interesting students in conserving agencies at work in state schools.

IV. Vocational Guidance Secretary

1. The purpose in general shall be the discovery, development and direction of the abilities of our young people with a view to their largest usefulness as Christian men and women.
2. The means to be used are literature, young peoples' conferences, conventions and college visitation.
3. Some points to be stressed are:

(a) Directing the attention of pastors and leaders of young people to their responsibility in keeping boys and girls of ability in the high school until graduation and then seeing to it that they go to college.

(b) Development of a literature to be used in Sunday schools and Endeavor Societies which will create a desire for training and will acquaint these young people with our own educational agencies.

(c) Conferences with young people both in local churches and in educational institutions with a view to aiding them to the wisest choice of a vocation.

(d) Participation in all summer conferences for young people.

(e) Development of a literature that can be used by ministers in the vocational guidance of their young people.

(f) Conferences of preachers on vocational guidance and preparation of a manual of suggestions for preachers.

These recommendations were voted.

IV. We heartily commend the resolutions of the Near-East Relief Committee as read before the Convention.

V. STEWARDSHIP—Notwithstanding our increase last year in giving, we view with humiliation the fact that our average gift for all missions as shown in the Year Book was the pitiful sum of $1.23, and the total average gift for both ourselves and others, was less than 2½ cents out of every dollar that we receive as stewards from the Divine owner.

(a) Therefore, in view of the appalling need for a re-united church on the New Testament platform that the simple gospel of our Savior may be given to a waiting world, we recommend immediate employment by our United Christian Missionary Society of a full-time national stewardship secretary and such other field workers as may be necessary to make a continuous campaign of education and training effective. And that the national stewardship secretary be authorized to prepare the necessary literature and assist and direct the field secretaries in putting the stewardship plea before our student bodies, convention assemblies and churches in the shortest possible time.

(b) We further recommend: That the Program Committee of the next Convention be instructed to set apart a reasonable space of time for the presentation of the important subject of Christian Stewardship.

These Resolutions were voted.

VI. We recommend that the reports of the General Secretary of the International Convention and of the Treasurer and the financial statement of the Men and Millions Movement be approved.

These Recommendations were voted.

VII. Concerning the Mark Collis resolution we submit the following and call upon Dr. Medbury to read this report:

Your Committee reports back to the Convention the resolution introduced by Brother Mark Collis in relation to Brother Frank Garrett, with its disapproval, and recommends the adoption of the following resolutions covering the situation involved:

Whereas, The seal of the approval of God has been upon the work of our brotherhood in the year that is passed, and we have been permitted to see not only wondrous growth in generosity on the part of our churches but to rejoice in precious sheaves gathered for the garner of God in all fields of our activity, and

Whereas, In the conduct of our great work in the freedom of our democratic life, unavoidable differences have arisen, and to-be-expected questions as to methods have been forced to the front, and even loyalty to the fundamentals of our faith been made an issue, be it resolved:

1. That we thank God and take courage as we view our whole people and think of the unquestioned faith and love and zeal that mark them and their fundamental unity in the advocacy of those things most certainly believed among us all summed up in the headship of Jesus over His Church, and be it further

2. Resolved, That we voice our thanks to Him whom we serve for the completely reassuring attitude of the Board of Managers of the Foreign Christian Missionary Society, —whose report the Convention made its own —when, in view of the earnest and anxious questionings of devoted but troubled men and women they declared first, "Gratification at the growing interest in the subject of Christian unity among workers in China," second, "Sympathy with our missionaries passionately desiring the consummation of such unity," but third, "that the Executive Committee is committed to the program of organization and maintenance of work on the mission field in consonance with the teaching and practice of the Disciples of Christ in the United States" and as a further interpretation of their own resolutions declared, "These resolutions can have but one meaning and that is that the Executive Committee does not approve of any control of the local churches by a district association, or of the advocacy or practice of open-membership among the missionaries or mission stations supported by the Foreign Society." Now, be it further

3. Resolved, That this statement of the Foreign Christian Missionary Society, voicing as we believe it does the heart of our brotherhood as to points at issue, be submitted by the United Society to men and women engaged in service under their direction whose teachings or practices have been called in question, to the end that their open avowal of loyal support of such an expression of the thought and life of the brotherhood may restore in the hearts of all, complete confidence in them or, if in the liberty of conscience such avowal is impossible, may indicate the wisdom of a prompt cessation of service as representatives of the Disciples of Christ.

4. Resolved, That we request the United Society to report to the next convention the results of their action in harmony with the above resolutions.

(Signed) MRS. W. B. CRAIG,
JOHN R. GOLDEN,
D. M. WALKER,
L. D. ANDERSON,
C. S. MEDBURY, *Chairman.*

These resolutions were unanimously voted.

VIII. Further—

We recommend that the report of the Committee on Fraternal Relations be accepted and therefore recommend that the United Society make provision for a worthy appropriation to the American Bible Society in their annual budget.

This recommendation was voted.

IX. Feeling the great need of keeping alive in the hearts of the people a keen interest in the question of world-wide prohibition and its enforcement, we most heartily commend to the sympathetic cooperation of all our brethren, the work of the Board of Temperance and Social Welfare in this great field. Both in pulpit and press we urge the widest publicity and that prayer be made for this cause continually. We urge that all laws for the enforcement of prohibition be strictly and steadfastly enforced.

We recognize that the use of alcoholic liquor is a world habit and that it is a menace to the welfare of our common humanity the world around; and that it is a hindrance to the work of our missionaries.

Therefore we commend the Board of Temperance and Social Welfare for their educational program in foreign fields and urge that literature be placed in the hands of the educated classes in these countries so that an intelligent moral leadership shall be prepared to do valiant service against King Alcohol.

We deprecate the increasing use of cigarettes among boys of eighth grade and high school age, and recommend that a program of education be vigorously carried on to create sentiment which will act as a deterrent to this baneful habit among those of tender age.

We recognize the fact that there are great forces at work in our American life to make our Lord's day a Continental Sunday, and call upon all Christians to express their fidelity to the purposes of this day by attendance upon the services of the Lord's house, and using their influence against the commercializing of the day.

These resolutions were voted.

X. On the work of the National Benevolent Association, we submit the following:

1. We approve a budget of $300,000 for maintenance of the National Benevolent Association.

2. We heartily approve the purchase of property in Marion, Indiana, as a home for the aged, and recommend that the $5,000 needed for repairs be raised as speedily as possible.

3. We feel that as the home at Long Beach, California, has been and is being patronized by brethren from all over the States, for the benefit of their health and also to enjoy that climate, we think it only fair that it be nationalized and all the brethren help to support it.

4. We heartily endorse the plans for a tubercular sanatarium for the brethren and recommend that it be made one of the objectives to be obtained as soon as practicable.

5. The need of a home for incurables where we can place those of our needy brethren, also needing treatment, seems to us an urgent need. We should make such a home one of our goals for the future.

6. We wish to express our pride in the fact that we have a hospital in Kansas City, Missouri. We understand that the National Benevolent Association can obtain this hospital and we feel that the Disciples of Christ should acquire and endow hospitals in every center as rapidly as possible. While we strongly urge this policy, yet we wish to give the Executive Committee all discretionary power in handling this matter, relying upon their wisdom and decision in the policy that is best.

7. We wish to express our admiration of the Christian and capable management of our benevolences, feeling that this is the most tender ministry among our brotherhood, taking care of the widow, the orphan, the aged, nor would we forget those who, after giving the best years of their life in preaching the gospel of our Lord and Savior, Jesus Christ, are now our most honored guests for the remainder of their lives.

8. We recommend that the purchase of the property in Jacksonville, Florida, be approved and that every effort be made to secure the funds with which to remodel and

furnish the building and that it be opened without delay.

These recommendations were voted and the meeting closed with prayer by John H. Wood.

Friday Evening

The Board of Education continued its program at 7:30 o'clock, with a service of song, and devotional period led by E. M. Waits.

The Christian College sextette then delighted the audience with special music, after which H. O. Pritchard, Secretary of the Board, gave an address on "An Educational Program for the Disciples of Christ."

After the quartette from William Woods College gave another of its beautiful songs, John E. Pounds gave an address on the subject, "Our Most Neglected Duty," giving special emphasis to the subject of annuities, wills and bequests.

A very interesting feature of the evening was the presenting of medals by E. B. Bagby of Washington, D. C., under the auspices of the Federal Council of Churches of Christ in America, to the chaplains of the Disciples of Christ who had served in the World War. There were more than forty of these present, including Major Dickson, Dean of Chaplains of the United States Army.

A brief address in response was given by James A. Moore, President of the Association of Chaplains.

The Convention adjourned with benediction by L. O. Lehman.

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Presentation of Chaplain Medals at Washington, D. C.

Second from Left is E. B. Bagby, then the Chief Chaplain of the Navy, Secretary Daniels, Bishop McDowell, Secretary Baker and the Chief Chaplain of the Army, Major Axton

Saturday Morning

The Board of Temperance and Social Welfare opened its session on Saturday morning at 9 o'clock with a stirring song service led by Charles M. Fillmore.

L. C. Howe presided at the session and introduced S. G. Inman, who read from the second chapter of Philippians and offered prayer.

In a brief business period the report of the Nominating Committee was presented by Clay Trusty, voted, and the following officers declared elected:

For President, Edward Jackson; Vice-President, L. C. Howe; Secretary, Milo J. Smith; Treasurer, Eben H. Wolcott; Members of the Board for three years; Edward Jackson, Jesse E. Martin, E. L. Day, Jabez Hall, Otis E. Gulley; to fill a vacancy in a membership expiring 1921, L. E. Sellers.

E. L. Day gave the report of the year's work, which had previously been submitted to the Committee on Recommendations.

A quartette then sang with fine effect, "The Liquor Traffic Must Die," adding as an encore, "Tobacco Has Got to Go."

In the absence of Edward Jackson, President of the Board, Milo J. Smith, Secretary, gave the address of the morning on "Completing the Prohibition Victory."

It was voted that his address be printed.

Prayer was offered by Archibald McLean.

The following resolution was offered, and referred to the Committee on Recommendations:

Whereas, It is a scientific fact that nicotine is a poison and its use in the form of tobacco injurious to the physical, moral and spiritual life of the people; and,

Whereas, Its use is growing at an alarming rate each year; be it

Resolved, That we in convention assembled express our sympathetic attitude to the No-Tobacco League of America in its work to overthrow the use of Tobacco as a commodity for personal consumption, and request our Temperance Board to give the tobacco question careful consideration to determine a suitable and effective course of action for future work.

At 10 o'clock the International Convention was called to order by President Miller for its General Business Period. After the singing of "America," Graham Frank presented his report as General Secretary as follows:

Dear Brethren and Sisters:

As your General Secretary, I herewith submit my report covering the activities of the Executive Committee and of the General Secretary for the year ending September 30, 1920, as follows:

By action of the Cincinnati Convention the following were elected to membership on the Executive Committee:

For terms expiring in 1921:

W. H. Sheffer, Huntington, West Virginia.
Mrs. Walter M. White, Memphis, Tennessee.
W. F. Rothenburger, Springfield, Illinois.
George H. Combs, Kansas City, Missouri.
J. H. Goldner, Cleveland, Ohio.

For terms expiring in 1922:

Horace Kingsbury, Owensboro, Kentucky.
W. S. Priest, Wichita, Kansas.
Mrs. G. W. Muckley, Kansas City, Missouri.
B. H. Melton, Baltimore, Maryland.
B. S. Ferrall, Buffalo, New York.

Those whose terms had not expired at the time of the Cincinnati Convention are:

L. O. Bricker, Atlanta, Georgia.
Mrs. C. H. Morris, Denver, Colorado.
C. M. Chilton, St. Joseph, Missouri.
Frederick A. Henry, Cleveland, Ohio.
Z. T. Sweeney, Columbus, Indiana.

These fifteen constitute the Executive Committee, of which Committee the President and General Secretary of the International Convention are, by provision of the Constitution, ex-officio members.

The officers of Convention elected by the Cincinnati Convention are as follows:

President, R. H. Miller, Kansas City, Missouri.
Vice-Presidents, Miner Lee Bates, Hiram, Ohio.
Mrs. W. B. Craig, Des Moines, Iowa.
I. W. Gill, Wichita, Kansas.
General Secretary, Graham Frank, Dallas, Texas.
Treasurer, W. Palmer Clarkson, St. Louis, Missouri.
Recording Secretary, R. E. Elmore, Cincinnati, Ohio.

There has been but one meeting of the full Committee during the year. This meeting was held in St. Louis, December 29, 1919. At this meeting the work of the Convention for the year was taken up and gone over in the most careful and detailed manner. At the same meeting the action of the Cincinnati Convention in so far as it touched matters of administration in the hands of the Executive Committee were carefully studied and the work was projected in harmony with such action.

Immediately following this meeting of the Executive Committee, and on the same date, there was held a joint meeting with representatives of the several missionary societies and boards, at which meeting plans for holding the next convention were discussed and, in general, agreed upon. At this meeting action was taken looking to the appointment by the United Christian Missionary Society of a Committee to act with the Administrative Committee of the International Convention in carrying out all preparations for the next Convention.

On March 12, 1920, there was a meeting of this Joint Committee on Arrangements in St. Louis, at which time the invitation of St. Louis to hold the next Convention in this city was formally accepted and all necessary committees were appointed to look after the details of the Convention.

From the time of this meeting of March 12 until now the several Committees, both local and general, have done their work with zeal and effectiveness as is evidenced in the large and representative attendance at the present Convention, and in the infinite care and effi-

ciency shown in every detail of the Convention's entertainment.

The General Secretary has acted with and through all these meetings. His office serves as a sort of clearing house for all convention plans and arrangements, both in the promotion of the convention attendance and in the arrangements for the holding of the Convention. He has particularly stressed the selection by the several states and provinces of their representatives on the Committee on Recommendations and, in accordance with instructions of the Executive Committee, has acted as the convener of this important Committee. He is glad to report that the Committee on Recommendations of the present Convention is larger and more representative than ever before and that more of the states and provinces have selected and sent their representatives to serve on this Committee. In his judgment this Committee on Recommendations is one of the wisest additions to the effectiveness of our National Conventions which many years have produced and he feels that the General Secretary of the Convention can in no way better insure both the democracy and effectiveness of the Convention than by seeing that each state and province is fully represented on this Committee each year.

In this brief resume of the work of the year, there is no place for recounting all the details incident to carrying forward the work of promoting and holding one of our International Conventions. It will be enough to say that the General Secretary and the officers and members of the Executive Committee have come, through the experience of the years, to feel that there is no finer or more necessary single piece of work needed among us than that of convening each year the largest and most representative gathering of our people which it is possible to convene, under the best possible conditions and in the proper frame of mind and heart, to hear from our general agencies the reports of their work and to counsel with them in wise and courageous planning for the future. In the judgment of the General Secretary, there should be much time in our Conventions for careful and deliberate discussion of any and all questions and policies which have to do with the extension of the Kingdom of God. To convene such a gathering and to make suitable arrangements for its comfort and effectiveness is the task assigned by the Constitution and to this task the Executive Committee and the officers of the Convention have freely given their best thought and attention during the year just closed.

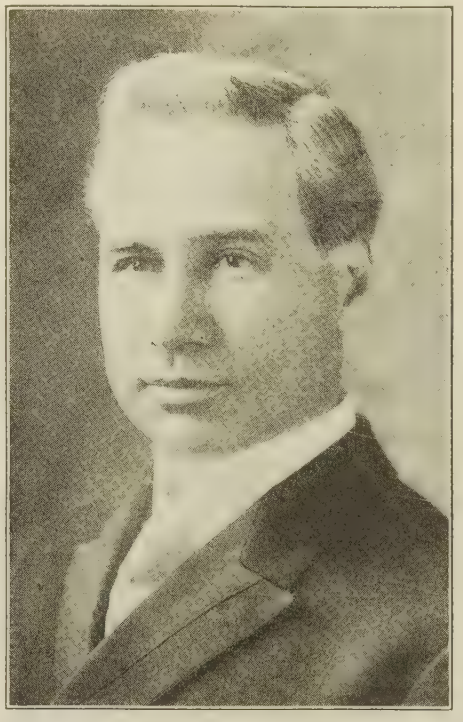
It is a source of satisfaction to be able to report that all this work has been carried on during the year without expense to the missionary societies and boards. The entire work has been financed from the registration fees of the Cincinnati Convention. Detailed report of the expenditure of this fund will be given in the Treasurer's report.

In our work we have had the fullest and most happy cooperation of the officers of the several missionary, benevolent and educational societies and boards, and I am glad to record that the spirit at the heart of our organized work is one of unselfishness, of loyalty to Jesus Christ and of brotherly regard for each other.

Assuring you that those whom you have called to this important ministry have faithfully tried to carry out your expressed desires and that the spirit of cooperation on the part of churches and church members throughout the brotherhood has been greatly appreciated, I hereby submit this record of the work of the year.

It was voted that this report be adopted.

President Miller expressed personal gratitude and deep appreciation to the General Secretary for his most efficient cooperation in arranging for the International Convention.



GEORGE A. MILLER
President of the International Convention of Disciples of Christ

W. Palmer Clarkson, Treasurer, presented his report as follows:

THE INTERNATIONAL CONVENTION OF DISCIPLES OF CHRIST—REPORT OF TREASURER

From October 1, 1919, to September 30, 1920.

RECEIPTS

Cash on hand October 1, 1919		$484.52
Received from Cincinnati Convention Registration Fees		2,504.05
		$3,988.57

DISBURSEMENTS

Amounts paid out as follows:		
Committee travel	$455.15	
Secretary's travel	335.00	
Printing	308.00	
Office supplies	46.27	
Postage	36.00	
Transportation Committee	5.53	
Publicity Committee	250.00	
Secretary's salary	1,200.00	
Stenography	259.75	
Telegrams	37.37	
		$2,933.07
Cash on hand October 1, 1920		1,055.50
		$3,988.57

It was voted that this report be adopted.

At this time Mrs. Bowler Jameson sang "I Think When I Read That Sweet Story of Old."

The Committee on Attendance reported a total to date of 3,294 registrations and a Convention attendance averaging from 6,000 to 7,000 people.

The Committee on Transportation, George W. Muckley, Chairman, reported as follows:

Arrangements were made with the railroads throughout the United States for reduced fares to this Convention. Sixty thousand identification certificates were supplied to our people for their use in obtaining this reduction in railroad fare.

Suitable arrangements so far as possible were made with the railroad companies for the proper handling of the persons traveling to St. Louis for this Convention. A railroad transportation office has been established in the Registration Department for the convenience of our people.

All during the year your committee has served the missionary and benevolent agencies as has been done for a number of years. This service is very valuable to our work and means a saving of many thousands of dollars in traveling expenses of the secretaries.

The adoption of this report was voted.

The Committee on Nominations presented the following report:

For Officers of the International Convention of Disciples of Christ:

George A. Miller, Washington, D. C., President.

Mrs. Ida W. Harrison, Lexington, Kentucky, Vice-President.

S. M. Cooper, Los Angeles, California, Vice-President.

Graham Frank, Dallas, Texas, General Secretary.

S. G. Buckner, Yakima, Washington, Recording Secretary.

Arthur A. Everts, Dallas, Texas, Treasurer.

Executive Committee members:

Mrs. F. M. Wright, St. Louis, Missouri.

J. T. Boone, Jacksonville, Florida.

C. G. Kindred, Chicago, Illinois.

H. H. Harmon, Lincoln, Nebraska.

Mrs. Hugh T. Morrison, Springfield, Illinois.

(Signed) ROBERT N. SIMPSON,
MRS. F. M. WRIGHT,
RUSSELL F. THRAPP,
L. D. ANDERSON,
Committee.

It was voted that this report be adopted and the officers and Executive Committee members elected.

President Miller presented the President-elect, George A. Miller, who responded with a brief message of acceptance.

There was no report of the Committee on Time and Place, this matter being referred to the Officers of the International Convention in conference with representatives from other organizations concerned. Invitations from cities desiring the Convention were requested sent to either the president or secretary.

The Committee on Necrology, Meade E. Dutt, Chairman, presented a report that was much appreciated by the Convention, and which, with list of names of those gone before, is filed with the minutes.

It was voted that this report be adopted.

J. B. Briney offered prayer.

Earle Wilfley of Washington, D. C., was voted time to present the following resolution:

Whereas, At the 1919 Convention at Cincinnati the project of a representative Brotherhood Church at Washington, D. C., was approved by the Convention and referred to the Church Extension Board for action, and,

Whereas, It was expected that funds for this project would come through the Disciples' World Movement, and,

Whereas, The receipts from said World Movement do not justify the Church Extension Board in making an outright gift for this purpose; therefore, be it

Resolved, That this Convention again approve of the proposition of the Vermont Avenue Church of Washington, D. C., for a new church adequate for their needs, impressive in character and thoroughly representative of our brotherhood in the national capital, and we heartily commend the project to our churches and to our brethren generally for their moral and financial assistance.

It was voted that this resolution be adopted.

A number of miscellaneous recommendations were presented by the Committee as follows:

1. In regard to the recommendation on Church Federation presented by Mark Collis,—

"That while we are in full sympathy with helpful Christian cooperation, be it

"Resolved, That this Convention is opposed to every form of church federation which restricts us in our duty of preaching the gospel and establishing congregations in any community, churched or unchurched," we desire to submit the following substitute:

"Be it resolved, That we are in full sympathy and appreciation with the ideals which have characterized the work of church federations from the beginning, in so far as these ideals do not restrict the Disciples of Christ in our duty of preaching the gospel and in establishing congregations in any community, churched or unchurched, at home or abroad."

The substitute resolution was voted.

2. The resolution in regard to chaplains is approved. The resolution reads:

Inasmuch as some of the ministers of our brotherhood are serving as chaplains in the army of the United States, and since their status is affected by certain acts of Congress recently passed, we, Disciples of Christ, in Convention assembled do, in conjunction with other Protetsant organizations in America, respectfully request of the War Department that the matter of adjustment be reported to the United States Congress for its consideration and that it be urged that the chaplains be given equal consideration in privileges and matters of rank with that of the Medical Department or similar corps.

This resolution was voted.

3. We recommend the approval of the report of the Secretary of the Association for the Promotion of Christian Unity. Therefore, we recommend that steps be taken to raise the $25,000 asked for by the Association to carry on the work for the current fiscal year.

This resolution was voted.

4. We recommend that the report of the United Christian Missionary Society on its budget of askings be approved as follows:

That the total Maintenance Budget of Askings for the United Christian Missionary Society from October 1, 1920, to September 30, 1921, be distributed among the different causes represented in the Society, Home Work, Foreign Work, Benevolence, Ministerial Relief and Pensions, Church Erection, Religious Education, Missionary Education, as follows:

Foreign Missions	$1,250,325
Home Missions	651,000
Church Erection	85,000
Benevolence	320,000
Ministry	199,750
Religious Education	130,981
Missionary Education	99,766
	$2,736,822

That the Executive Committee recommend to the International Convention askings for the United Christian Missionary Society and its auxiliaries for the year beginning October 1, 1920, of approximately $5,000,000.

That these askings shall be prepared and presented in two divisions, one for the regular maintenance, amounting to $2,500,000, approximately; and the other, approximately $2,500,000 for necessary enlargement.

That the budget for maintenance shall be proportionately distributed to the churches, and that the askings for necessary enlargement shall be presented as a challenge to the brotherhood, but not distributed to the churches.

That in presenting the annual budget to the churches the needs on which this budget is based shall be presented and the church be given a suggested goal, based upon its interest in the missionary program of the brotherhood and its ability to give; and in order to do this intelligently, that the churches be studied and grouped.

That the churches be asked to send all funds intended for the United Christian Missionary Society and all funds intended for its auxiliary organizations directly to the treasury of the United Christian Missionary Society.

This recommendation was voted.

It was recommended that the United Christian Missionary Society, International Convention, Board of Education, Board of Temperance and Social Welfare, and the Commission on Christian Unity collaborate in the publishing of the minutes of the Convention.

This recommendation was referred to the Committee.

On the preceding day of the Convention a bulletin was distributed which had been issued for information by the Publicity Committee. Objection was voiced to this bulletin on account of a number of unintentional errors, and it had been referred to a Committee for correction. Announcement was made at this time that the corrected bulletin was ready for distribution.

An incident full of human interest and heart touch occurred when J. B. Briney arose and said that he had opposed the International Convention in the past but was now ready to lend his assistance in every way possible. He asked Graham Frank to come forward and, while shaking his hand, said he wished to retract anything he might have said against Mr. Frank or the Convention.

The Convention then adjourned.

Saturday Afternoon

President Miller opened the afternoon meeting at 2 o'clock and "Glory, Hallelujah" was sung. A. E. Cory led the devotional service with a responsive Scripture reading and offered prayer.

After singing "Faith of Our Fathers," Dr. H. L. Willett gave an address on the "Origin and History of the Federal Council of Churches of Christ."

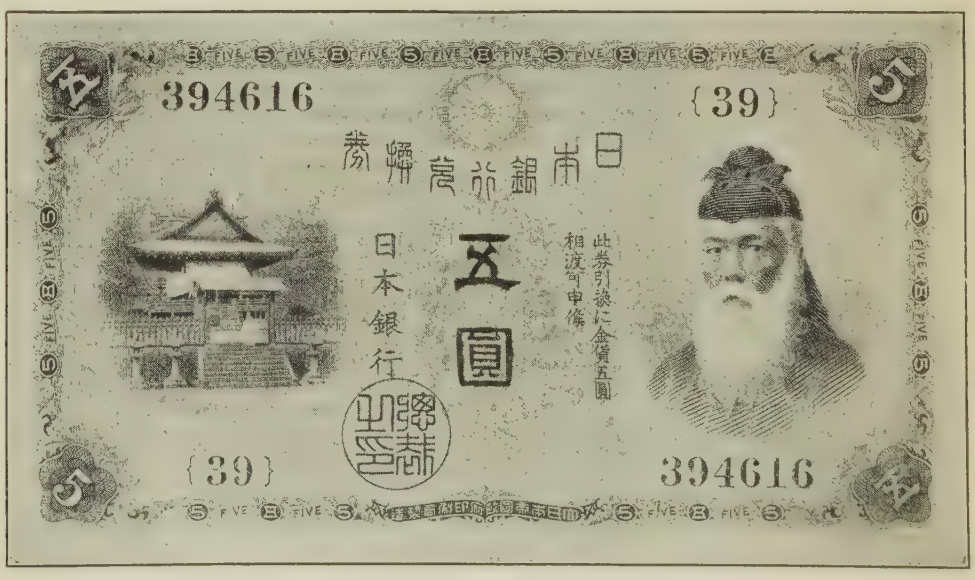
This was followed by an address by Dr. W. C. Bitting of St. Louis, who was present as the official representative of the Federal Council of Churches of Christ in America.

Peter Ainslie spoke for the Association for the Promotion of Christian Unity, urging that the offerings to this work be made more generous during the coming year.

Finis Idleman of New York announced a meeting of the Federal Council to be held in Boston in December, and proposed the names of the following delegates and alternates:

Delegates: B. A. Abbott, Peter Ainslie, F. W. Burnham, George A. Campbell, C. M. Chilton Irving Chenoweth, A. E. Cory, R. H. Crossfield, John Ray Ewers, Graham Frank, J. H. Goldner, John R. Golden, Ray E. Hunt, W. H. Hoover, Finis Idleman, Edgar D. Jones, R. A. Long, F. H. Main, A. E. McBee, I. N. McCash, C. S. Medbury, H. O. Pritchard, W. F. Rothenburger, C. M. Rodefer, A. W. Taylor, L. N. D. Wells, Earle Wilfley, H. L. Willett.

Alternates: Z. T. Sweeney, F. D. Kershner, Carey E. Morgan, W. H. Sheffer, Miner L. Bates, C. E. Cobbey, E. M. Waits, W. Palmer Clarkson, F. M. Gordon, B. H. Linville, E. H. Wray, Dr. Riley, Samuel B. Lindsay, M. W. Williams, T. E. Winter,



A World Call Subscription from Japan

Japanese currency for five "Yen," normally equivalent to $2.50, handed to R. A. Doan by Naotaro Otsuka, one of the teachers in our Boys' School, at Takinogawa, Tokyo, who was educated in America and so finds the magazine doubly interesting.

Courtesy of the Christian Evangelist.

The St. Louis Convention Committee

Back Row, Reading from your left: J. H. Coil, Reception; O. A. Bryant, Restaurant; Dr. Geo. H. Gibson, Communion; W. S. Campbell, Registration; B. A. Abbott, Pulpit Supply. Middle Row: C. E. Miller, Publicity; Dr. J. C. Morfit, Hospital; Oreon E. Scott, Clubs; S. H. Thomson, Treasurer; G. L. Williams, Building; W. C. Sheridan, Post Office, Telephone and Telegraph. Front Row: B. H. Bruner, Secretary; Geo. A. Campbell, Vice-Chairman; W. Palmer Clarkson, Chairman; Earl M. Johnston, Assistant to Chairman; E. S. Hallett, Entertainment; Ralph E. Alexander, Ushers. Members not Present: R. H. Stockton, Finance; Geo. W. Britt, Information; Mrs. T. D. Sheaffer, C. W. B. M.; I. R. Kelso, National Headquarters; Lee W. Grant, Counsellor.

H. D. C. Maclachlan, J. B. Hunley, C. M. Watson, P. H. Welshimer, L. G. Batman, Cloyd Goodnight, C. C. Morrison, E. B. Bagby, A. B. Philputt, A. McLean, G. M. Kirby, E. M. Bowman.

For the Executive Committee: Peter Ainslie, F. W. Burnham, Graham Frank, A. E. Cory, H. L. Willett. Alternates: F. H. Main, J. H. Goldner, J. R. Ewers, B. A. Abbott, David W. Teachout.

It was voted that this report be adopted.

President Miller then announced that a telegram had just been received with the news that the girls' dormitory of the Southeastern Christian College had been destroyed by fire, but without loss of life. President J. H. Wood was introduced by Mr. Miller, and he made a brief statement regarding the loss. After a period of silent intercession, Mr. Miller offered prayer.

The next half hour was given to the subject of "Evangelism" and addresses were made by C. R. L. Vawter on the subject, "The Evangelization of the World Through Teaching" and John T. Brown on "Evangelization Through a United Effort."

G. Marion Sims next spoke briefly on the "History and Work of the American Tract Society." An appeal was made for Armenia, by Krikor Behesnilian, a native of that country.

At 4 o'clock the International Convention held its closing business period, and the Committee on Recommendations presented its last report as follows:

1. Concerning WORLD CALL, we offer the following:

Whereas, Those who are most familiar with the facts of the various fields of missions, benevolence and education are most generous in their contributions both of service and money, and,

Whereas, The combining of five former publications in WORLD CALL has given us a magazine of extraordinary interest and merit, affording an indispensable medium of communication between the workers in all lands and all departments, and those who are supporting them.

Therefore, we recommend that in furtherance of the fine work that is being done by the Woman's Missionary Societies in securing subscriptions for the magazine, each church set as one of the chief goals of its year's work: WORLD CALL in every home, and that the minister and official board put this aim into the program of the church as a church.

This recommendation was voted.

2. In regard to the resolution on the League of Nations:

That the matter be laid upon the table of the Convention for future consideration.

The recommendation was voted.

3. We recommend that the report of the Committee on Fraternal Relations be accepted, and that the United Society make provision for a worthy appropriation to the American Bible Society in their annual budget.

This recommendation was voted.

4. We recommend that the resolution on the "Open Shop" be referred to the Commission on Social Service.

Voted.

5. We recommend that the convention receive in Christian fellowship communication from the congress recently in session in this city,

That, the resolutions therein contained be referred to the respectful consideration of those severally concerned.

We further recommend that one day of the Convention be set aside for open discussion of Restoration principles or any matters of interest to the Brotherhood and in lieu of which that no congress be held by any of our brethren just prior to the convention.

Mr. R. A. Long suggested that the latter clause of the recommendation be amended to read, "and in view of this fact we trust that it may not be found advisable to hold a congress prior to the convention."

The amended recommendation was voted.

6. We recommend the report and resolutions of Jesse M. Bader as follows:

Since there is an unusual need in our world just now for a great religious awakening for the sake of the millions out of Christ and for the sake of the Church of Christ that needs to seek and save the lost to save herself; and,

Since the passion for New Testament evangelism has been such a potent factor in the rapid growth of our people and in the position we occupy in the Christian world today and because New Testament evangelism is still dear to the hearts of us all; therefore, be it

Resolved, (1) That we recommend the immediate entrance into a five-year world-wide program of New Testament evangelism seeking to have one million additions to the church, at least five hundred thousand of whom shall be by baptism.

That in order to attain this goal and to render this world-wide service we urge the enlistment of all our missionary and benevolent agencies, all our colleges and universities, all our religious journals and periodicals both state and national, all our evangelists, missionaries, pastors and church members on every field of every country where we are working and that we place a new emphasis upon individual witness-bearing and personal soul winning on the part of all in the church and that we also emphasize the necessity of keeping careful records of results and the reporting of the same for the annual year book.

(2) That throughout the five years we seek not only to win but to hold and conserve the new members by training them in the obligations and privileges of a Christian and the giving to them some definite task in the Church to perform.

7. We recommend that the Executive Committee of the United Christian Missionary Society and the Executive Committee of the International Convention, together with a representative from the Board of Education, the Association for the Promotion of Christian Unity and the Board of Temperance and Social Welfare, publish in one volume, minutes of the entire convention.

Voted.

8. Your committee considers that the "No Tobacco" resolution is covered in the report of the Board of Temperance and Social Welfare.

9. We recommend that the following suggestions be referred to the Executive Committee of the International Convention:

That, since this International Convention is a convention of the entire brotherhood, the Program Committees for future International Conventions should see that all our educational, missionary and benevolent work, that allow the Convention to audit their books, may have recognition.

We suggest further that the Year Book of the Churches of Christ contain a report of the work and receipts of all such agencies.

Voted.

Insofar as the press reports have conveyed the impression that this Convention regards open membership as equivalent to Christian Unity, or that it has officially or otherwise approved of the theory of "open membership," we respectfully request that proper and adequate correction of the erroneous statements be made.

We further recommend that the Publicity Committee of the Convention send a copy of this recommendation to each of the newspapers of this city.

10. We request that the President of the Convention express our appreciation of all the courtesies shown to us by the people of St. Louis.

Before taking the vote, President Miller spoke with much appreciation of all the courtesies extended the Convention by the people and institutions of the city of St. Louis.

He further introduced W. Palmer Clarkson, Chairman of the Local Convention Committee, who with his large force of helpers had worked so untiringly throughout the year to make the Convention attain the high success it had achieved.

The request was voted with enthusiasm.

The motion was made from the floor that the thanks of the Convention be given the Committee on Recommendations that "it had kept us out of war." A sense of humor that helps in difficult situations is a feature that distinguishes the Conventions of the Disciples of Christ.

President Miller spoke a few closing words and the Convention adjourned.

Saturday Evening

President Burnham presided at the Saturday evening session, which opened with a cornet solo, "The Holy City," rendered more pleasing because it was rendered by a boy from Denver. This boy also assisted at the evening session, which was the Christian Endeavor session.

R. E. Alexander led the devotional service, inviting the audience to join in the Scripture reading by reciting verses from memory. Many responded, after which Mr. Alexander offered prayer.

Karl Lubke brought a word of greeting from the Christian Endeavorers of Missouri, and John D. Zimmerman gave an address on "You Have Been True to the Task."

Miss Adeline Goddard spoke on the Christian Endeavor Outlook for 1920-1921, and introduced G. T. Simons, the new National Superintendent of Christian Endeavor.

After the singing of "Glory, Hallelujah," Earle Wilfley of Washington, D. C., gave an address on "Falling Fetters."

The session closed with prayer and benediction by A. R. Moore.

The Communion Service

The Communion Service on Sunday afternoon is always anticipated as marking the high spiritual hour of the Convention. A half hour before the service opened at the Coliseum crowds were filling the auditorium, and Mr. Hackleman conducted an appropriate song service during this time which kept the audience in a spirit of worship.

The service was conducted by Z. T. Sweeney of Indiana, who led in the responsive reading of the Scriptures from the Book of Isaiah, and the repeating of the Lord's Prayer.

J. B. Briney and Mark Collis offered the prayers of thanksgiving for the bread and the wine, and the great audience was served by the elders and deacons of the St. Louis churches, under the leadership of Dr. George H. Gibson.

The usual offering for Ministerial Relief was taken, amounting to $1,263.25.

J. J. Morgan offered prayer. After the singing of "Jesus, Lover of My Soul," George A. Campbell pronounced the benediction.

The Five o'Clock Hour of Prayer

A service dear to the Christian Woman's Board of Missions, through the years, has been the Hour of Prayer at 5 o'clock on the Sunday afternoons of the Conventions. The service of 1920, held in the Union Avenue Church, was led by Mrs. Ida W. Harrison of Kentucky. It was a service full of spiritual uplift and blessing.

At the same hour, 5 o'clock, simultaneous conferences on Christian Endeavor, Sunday Schools, Young Ladies' Circle and Triangle Club work, were held at the Washington-Compton Presbyterian Church. After these very helpful conferences, led by specialists, all united in a mass meeting for a worship and expressional service, with addresses on "Life Work."

Sunday Evening

The closing service of the Convention was under the auspices of the Association for the Promotion of Christian Unity, with Peter Ainslie presiding. "Faith of Our Fathers" was sung, and H. L. Willett offered prayer.

Mr. Ainslie gave a brief report of the Conference on Faith and Order held at Geneva, Switzerland, during the summer and at which a number of delegates from the Disciples of Christ were present.

He then introduced George W. Richards, Professor of Church History in the Seminary of the Reformed Church at Lancaster, Pennsylvania, who gave an address on "The Union of Protestant Churches in America."

This was followed by an address by Bishop Charles H. Brent of the Western Diocese of New York, on "The European Conferences on Christian Unity."

These addresses by the distinguished representatives of other communions were much appreciated.

The closing feature of the Convention was the presentation to Bishop Brent by Mr. Ainslie, of the "Chaplain's Medal", such as had been presented to the Chaplains on Friday evening. This was under the auspices of the Federal Council of Churches of Christ which did much for the chaplains in the army and navy during the recent world war. After a song by Mr. and Mrs. Clare Harding, the Convention adjourned with prayer.

ELLIE K. PAYNE,
Recorder, U. C. M. S.

Photograph by H. Suito, Tokyo.
Japanese Fisherman Mending His Net

Love's Way

THIS summer, at Shobuta, near Sendai, a quiet seashore retreat off the east coast of Japan, some Japanese men asked the privilege of expressing to the Americans recuperating there, gratitude for a wonderful experience and deliverance.

A few months ago fifteen fishermen, nine of whom were present on this occasion in the cottage of Roy Fisher of the Baptist mission, put out to sea in a seventeen-ton schooner. They ran into a terrible storm and their frail craft was wrecked. Almost miraculously the tiny lifeboat survived five days in the frightful seas, steadily driven northward. Drinking water almost exhausted and food reduced to a few grains of uncooked rice, these men poured oil on their scant garments and fired them as signals. A small American freighter bound for Portland, Oregon, picked them up and cared for them tenderly. The kindly captain, Murray by name, could not rest at night unless he had bidden the men good-night and personally looked after their comfort.

In Portland, they were properly clothed and given every attention. Even the barrier of an unknown tongue seemed a minor matter, for the language of love is always understood. In due time Captain Murray brought them back to Shobuta where they were much surprised to find themselves deified.

Anxious relatives had given them up as lost, after weary weeks of watching, and had placed tablets on the god shelf and conducted appropriate ceremonies according to Shinto rites. Others, more optimistic, went to Buddhist priests for conference. The priests, after certain observances, declared the men alive and claimed the gods had saved them. On inquiry after the return of the men it was found that the date set by the priests as that of their rescue was considerably later than the actual one on which Captain Murray took them aboard his ship.

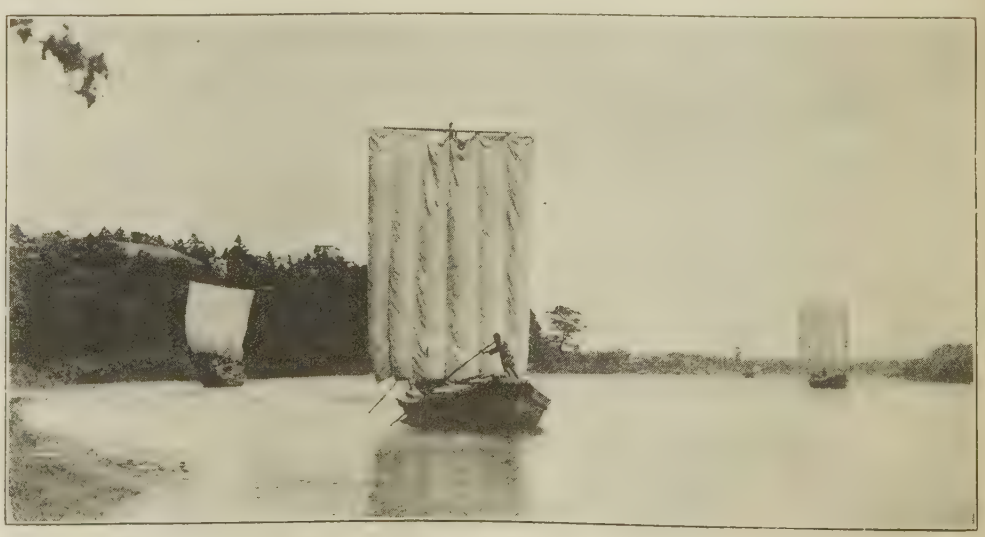
The fishermen declared they wished to investigate the God of the kindly captain. It is not unlikely that the unusual incident will lead to a Church of Christ in Shobuta. Love's way always wins.

LAURA DELANY GARST.

The Opening of a College

THE fall opening of a college has grown to be a commonplace occurrence even in the Orient, but one just from America could not easily escape the spirit which characterized the exercises at the Margaret K. Long School for Girls in Tokyo this morning. In fact, it is doubtful if many colleges in Christian lands have opened this year with an atmosphere more in-breathed with the spirit of Christ and of devotion to the ideals of cultured womanhood than that which the school enjoyed today—this girls' college to which Miss Bertha Clawson gives direction and through which she gives to the world the everlasting impress of her Christian spirit.

The exercises were presided over by Professor Y. Hirai, Dean of the school. He announced a hymn and the girls sang with genuine sincerity and zest, "Holy, Holy, Holy." Professor Hirai read the first nineteen verses of the second chapter of Philippians and called on one of the lady teachers, a Japanese girl, to pray. It was no lifeless invocation, but a long prayer which touched the source of



Photograph by H. Suito, Tokyo.
Picturesque Fishing Boats of Japan in Home Waters

power. She prayed for the World's Sunday School Convention, that God might send its influence throughout the Japanese Empire and especially that it might touch the hearts of the college women of Japan. She prayed for the local school, that God would keep the girls in health through the year and enable them to grow in true wisdom and love.

After the prayer, Professor Hirai read Mark 14:8, "She hath done what she could," and spoke briefly of the influence of womanhood in Japan, laying stress upon humility as an indispensable quality for refinement and character. He spoke of wisdom as being more precious than rubies but said that character was of first importance, then adding that there is no true character without faith in Christ and the spirit of Christ. He quoted what Jesus said after washing the disciples' feet and said that Jesus' desire was to put the spirit of service into his disciples.

Professor Hirai introduced Miss Edith Hagin as the latest addition to the college faculty. He said that she came to Japan when a child, returned to the United States at fourteen, was educated in the Normal College of California, had done splendid work as a teacher in American schools, but had returned to live in and for Japan. He greatly pleased the girls by saying that Miss Hagin had done what no other American had ever done, that she had completed two years of Japanese language study in seven months. Miss Hagin responded by saying that she had reached the place for which she had been wishing and working a long time—that of a teacher of Japanese girls.

There were a number of missionary visitors present and they were introduced. Some were courageous enough to attempt a Japanese bow but not one dared to speak. Those present were, Mr. and Mrs. Scott and their two children, Mr. and Mrs. Davis, Dr. Jennie Fleming and Miss Olive Griffith—all of India; Miss Nina DuPee of China; Mrs. Harvey Madden of Tokyo and the writer. The girls then sang, "I Will Sing for Jesus," and the exercises were closed with prayer by a Japanese teacher from the kindergarten.

After all, is it a commonplace thing for two hundred girls, choice young women from the heart of a non-Christian city, to come for instruction and guidance to a college dedicated to the task of teaching and exemplifying the precepts of Christ? If Jesus considered it worth while to tarry by the well and teach one woman from a heathen city concerning the water of life, then what a privilege belongs to Miss Clawson and her co-workers who have in their hands the future possibilities and influence of these two hundred young women!

JOE HUNTER.

Tokyo, Japan.

Christian Endeavor, Young People's Movement of the Church

A Message from Our National Superintendent

NEARLY forty years ago a group of fifty boys and girls gathered in the Pastor's study in the Williston Congregational Church in Portland, Maine, and pledged themselves to attend and to take some part in a weekly prayer-meeting of their own, and once a month to hold a consecration meeting. Other duties of a social, religious and literary nature were assigned to each boy and girl. Such was the humble beginning of a movement of the young people of the Church which has swept nearly all religious bodies in every country on the globe. Today, there are some eighty-seven communions in forty countries, enrolling between four and five millions of young people, in a single organization, The United Society of Christian Endeavor. Besides this, many denominations have organizations, patterned after but not affiliated with the societies represented in this undenominational and international organization. The history of this movement, encompassing the last half-century, is one of the most interesting of any of the movements of the Church.

Young people of the Disciples of Christ early participated in this movement. Because of its democratic form of organization and thus its receptivity to new methods, the movement rapidly grew to large dimensions among the local churches. In the report of a commission, appointed by the Kansas City General Convention in 1917, regarding a survey of the Young People's societies of the Disciples, 9,000 societies with the conservative estimate of 225,000 active members (on a basis of 25 members per society) were given. There were 5,100 Young People's societies, 2,500 Junior and 1,400 Intermediate societies. For many years there have been state organizations and a national organization for the past ten years. The work of these organizations having been carried on mostly by volunteer service with a meager amount of money to finance it, an efficient organization and an adequate literature have been hard to create and maintain. The work of John D. Zimmerman, of Kansas, National Secretary under the National Board of Christian Endeavor for the Disciples, and of Miss Adeline Goddard, of Oklahoma, was a very marked contribution to this effort. With the new relationship with the United Christian Missionary Society, Christian Endeavor has a bright future among the Disciples. Not only is recognition as an essential element of the church given to it, but the work of its previous organization is supplemented by that of the field secretaries of the Department of Religious Education, giving it a large force of trained workers.

Our goals in the Fortieth Anniversary Campaign of the United Society of Christian Endeavor are: 600 new societies, 10,000 new members, 8,000 decisions for Christ, 500 life recruits, 90 per cent of C. E. membership in church attendance, $60,000 for Missions, and 25,000 members enrolled in Bible Study, Mission Study, Personal Evangelism, Social Service, C. E. Expert, or other classes. The $60,000 missionary goal is divided as follows: Foreign Missions, $25,000; American Missions, $5,000; State Missions, $8,000; National C. E. work, $3,000; Benevolence $3,000; Junior C. E. $16,000. These apportionments are based upon last year's effort. It is felt that with the general impetus given Christian Endeavor by its connection with the United Christian Missionary Society and its added field force, these goals ought to be easily reached and surpassed.

Supplementing the statistical goals of the Star C. E. Standard just outlined, the Department is encouraging the use of a program of living issues and activities for Intermediate, Senior and Young People's societies (age 12-30).

The program has five sections. The first, "Education," includes general instruction on world problems and regular C. E. topics in the Sunday meeting and some ten courses of study for mid-week, or home classes, or for problem studies in the regular meeting. The second is "Service". Pledges to the four missionary goals, service in the local church, community service, Junior and other Extension work and fellowship with Disciple and General Christian Endeavor Unions, are stressed in this section. The third, "Recreation," deals with Christian principles of recreation, a social program for the society and directed recreational activities. Intelligent and wise direction of the recreational life of the young people the Department takes to be one of the most responsible tasks of the Church.

The last two sections deserve greater emphasis than passing mention in the outlining of this program. They are "Leadership Training" and "Life Commitment". They deal with the most fundamental of Christian Endeavor essentials. The Department would have the societies produce not only men and women of Christian character, but trained for efficient service in the many-phased work of the church as well. It urges the membership to enroll in training courses, to send delegations to leadership training schools, summer schools and conferences, delegations to Disciple and union conventions, and to carry on a constant program of life work recruiting in the society throughout the year. In "Life Commitment", decisions for Christ, uniting with the church and church attendance, personal devotion, stewardship and personal commitment to Jesus' program of a Christian world order are listed.

Many of the things outlined here are not new to Christian Endeavor. Essentials change slowly. The purpose of the Department is to present a program in which the five great elements of Christian Endeavor stand out as guideposts to the Young People's movement among the Disciples and about which the many activities of the societies may be gathered and successfully promulgated.

There are many tasks before the Department as it seeks to adequately meet the needs of the Christian Endeavor among the Disciples. The creating of a consciousness for Young People's work in the churches, obtaining complete records of the many societies, the production of a literature and a leadership for Young People's work (it has many more calls for both for this new field than can be supplied) and sufficient funds to enable the Department to be a medium of enlarging service to our vast army of young people are tasks demanding immediate attention.

The youth of the church today will be its leadership and constituency tomorrow. The church of the future will function largely in proportion to its effective work with young people today. Let us leave no task undone, now, which will help the future work of the church by guiding aright and giving substantial assistance to this Young People's movement.

GEORGE T. SIMONS.

Women's Missionary Societies and Circles

Program Helps

Bible Study

JESUS said, *"The sower soweth the Word; the seed is the Word of God. And these are they by the wayside, where the Word is sown; and when they have heard, straightway cometh Satan, and taketh away the Word which hath been sown in them. And these in like manner are they that are sown upon the rocky places, who, when they have heard the Word, straightway receive it with joy;*

"And they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the Word, straightway they stumble. And others are they that are sown among the thorns; these are they that have heard the Word,

"And the cares of the world, and the deceitfulness of riches, and, the lusts of other things entering in, choke the Word, and it becometh unfruitful.

"And those are they that were sown upon the good ground; such as hear the Word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold."

The Bible has a large place in the thought and life of many intelligent non-Christians in India. So long as they do not break caste or abandon the worship of the Brahmans, they are free to read the Bible as much as they please. Many educated Indians love and honor Jesus Christ as presented in the New Testament, even though they do not accept Him publicly as their Savior and Lord. Many read the Bible and admire its teachings, even though they do not obey its precepts. Thus a leading Hindu, in addressing a body of students, showed them his well-worn pocket New Testament and told them that it had been his daily companion for thirty years. He recommended to them his daily habit of reading the Epistle of James before dawn, to lift their thoughts to God. An Indian Prince said, "If I were a missionary I would not argue, I would distribute the New Testament". Another Prince said, "Where do the English get their knowledge, intelligence, cleverness and power? It is their Bible that has given them these things; and now they have translated it into our language, bring it to us and say, 'Take it, read it, examine it and see if it is not good.' Of one thing I am convinced, do what we will, oppose it as we may, it is the Christian Bible that will, sooner or later, work the regeneration of our land."

Mrs. Montgomery refers to the 60,000,000 of out-caste people in India, who are called "untouchables", and affirms that Bible teaching does uplift these people intellectually and socially to such a degree that in many parts of India they are no longer considered "untouchables". Some of them teach the children in caste schools, and some have won University degrees.

Mrs. Montgomery tells how the teaching of the Bible has affected the status of women in India. "During the hundred years in which India has been under the impact of Bible ideas these changeless customs and inhibitions affecting women have been silently undermined until, today, India is about ready publicly to break with many customs long buttressed by religion. Indian women are demanding education, are entering professional life and are coming out of their seclusion. There is not a department in their life unaffected by contact with Christian women of the West and by the diffusion of the Christian Scriptures."

The Bible is read and studied and loved by the Christians in India. Many have no other book in their homes. In all mission schools one period of each day is devoted to the study of the Bible. In the zenanas the Bible is used as a text-book. At the mid-week meeting and in all the services of the church the Bible is in the hands of the members. The blind read its great and precious promises through the Braille system. In the kindergarten the children who cannot read commit verses to memory.

The great words spoken by the Spirit of God through the Prophet are still true; *"For as the rain cometh down and the snow from the heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."*

ARCHIBALD MCLEAN.

January

The Bible and the Nations—India
MUSIC.
PRAYER.
BUSINESS.
DEVOTIONAL PERIOD.
- Song.
- Bible Study.
- Prayers.
  - For the Bible Women in India.
  - For the Women in the Zenanas that they may receive the message willingly.

SONG.
TALKS OR PAPERS.
- Translations of the Bible in India.
- Teaching the Bible in India.

ECHOES FROM EVERYWHERE.
HIDDEN ANSWERS.
SONG.
BENEDICTION.
PROGRAM HELPS:
- Leaflets: Translations of the Bible in India, 3 cts.;
- Teaching the Bible in India, 3 cts.
- Special Article, "A Day with a Bible Woman in India," WORLD CALL for December.

Echoes from Everywhere

Twenty-five Foreign Missionaries at the St. Louis Convention

Mr. and Mrs. C. G. Elsam, Bina, India; Dr. Jenny E. Crozier, Bilaspur, India; Miss Elma C. Irelan, Aguascalientes, Mexico; Miss Lillian B. Collins, Luchowfu, China; Mr. and Mrs. H. C. Hobgood, Lotumbe, Africa; Mr. W. H. Erskine, Akita, Japan; Mr. and Mrs. L. D. Oliphant, Tokyo, Japan; Dr. A. L. Shelton, Batang, Tibet; Mr. and Mrs. C. H. Hamilton, Nanking, China; Miss Effie McCallum, Nanking, China; Mr. and Mrs. Alexander Paul, Wuhu, China; Mr. and Mrs. C. H. Plopper, Wuhu, China; Mrs. Nellie Butchart, Nanking, China; Mr. and Mrs. O. J. Grainger, Jubbulpore, India; Mr. and Mrs. D. O. Cunningham, Bilaspur, India; Mr. W. H. Edwards, Bolenge, Africa; Mr. Leslie Wolfe, Manila, Philippine Islands.

A Peaceful Invasion of Mexico

One of our Mexican missionaries reported at the St. Louis Convention that Christian cooperation in Latin America has caused great uneasiness on the part of the present religious leaders in Mexico. Not content with the revival of activities among their own followers, they have begun a campaign of ridicule and persecution against all Protestants, such as has not been known in years. Our missionary movement has been called an invasion for the peaceful taking of Mexico. Our missionaries have been accused of child-stealing; our Bible has been condemned as mutilated and its reading prohibited; excommunication has been threatened against all those who would send their children to our schools. Yet, in spite of all this, in less than a year, many friendships have been formed, successful schools have been established and have gained the recognition of government officials. Such conditions challenge us to stand behind our new and greater work in central Mexico.

"Silver and Gold Have I None; But What I Have That Give I Thee"

"Yesterday," T. N. Hill of Bina, India, writes, "an interesting thing happened. The Hindu festival was on, during which each fastens a band on his arm. It is supposed to afford protection to the wearer. I had seen the various sorts of bands on sale at the last bazaar. A pundit who had been reading John and Mark came with Mark to return it to me. He wanted to know more. He also wanted to fasten a *Rakhi* or *Raksha Bandhan*, as the band is called, on my arm. He told me that it was customary for the one receiving the decoration to give to the decorator an *Inam* or gift. I told him to go ahead and added in the words of Peter, 'Silver and gold have I none, but what I have that give I thee.' Then I read the story of Peter and John at the gate and handed him a New Testament. He was very much disappointed as he had come with complete confidence that I, his 'father and mother,' would give him an *Inam* by which his stomach would be filled. I assured him that I could not give him anything

more valuable than that. He was too polite to contradict me but his faith in my statement was indeed small.

"He is reading with interest and, more, he oftentimes reads to an audience of Hindus. Undoubtedly the Christ he is beginning to know is appealing to him, but he seems to see nothing which conflicts seriously with his own religion. I do not know how much to hope. They see no difficulty in admitting all religions to be true—except it is not right for us to kill cows!"

An Ingathering from the Woman's Home in Kulpahar, India

Mrs. Clarke, of Kulpahar, writes that recently twenty-one women were baptized, two of them from Mohammedanism and nineteen from castes, all living in the home. Immediately after the baptismal service one of the women was married to a convert of a year's standing. The man has two little girls and the woman a little boy of two and a half years. All were very happy and it was a pretty sight to see the children together; the little girls glad to have a mother and brother, the little boy to have a father and sisters. This family will live in Mahoba.

A Summer in South China

Lillie F. Abbott, a teacher in Miss Lyon's Girls' School in Nanking, has written of some of her experiences in Fukien, South China, where she spent her summer vacation: As usual, when I went down on the boat, I had an unusual experience, that of being the only foreigner on the boat. It was a two-day trip from Shanghai to Foochow, the port of Kuling. There were only two staterooms on the boat and no deck space at all for foreigners. That did not make much difference to me for I was too seasick to get out of my cabin, but day and night the Chinese were crowded around my porthole, yelling at the top of their voices, it seemed to me. The dialect of Foochow is so different from that around Nanking that I could not talk at all and would have been at a loss as to what to do had there not been on the boat an English-speaking Chinese who looked after my baggage and ordered coolies for me as considerately and courteously as any American friend would have done. I had been introduced to him when I first went on the boat by one who had been his Sunday school teacher.

Fukien is different from Nanking not only in language but in customs. Here, for the first time since my arrival in China, I saw women with three long knives in their hair. The story is told that long years ago, when the men were fighting, these women went out to help. With their aid the victory was won and in honor of this victory these knives were worn. Some of these women also wear earrings, as large around as saucers, which rest upon their shoulders. I should think that they would be a hindrance to them as they work but they do not seem to find them so. If I had to be a poor Chinese woman, I would prefer to live in central China rather than in the south. I have never gotten used to seeing men hitched up as horses or carrying such heavy loads as we have seen them doing in Nanking but, down here in Fukien, to see the women carrying trunks and all sorts of burdens up and down the mountains, as well as across the plains, seems far worse. Even the children carry the lighter boxes and baskets and so get in training for the heavier burdens which will come later. One of the missionaries one day asked a woman why she did not go to the dispensary and get some medicine for her eye, which was very much inflamed. The woman replied that she did not have the necessary dime but was going to try to get a load to carry down the hill the next day and then she would have the money. When are we going to lighten the physical and spiritual burdens of these unfortunate people?

School opened last week, here in Nanking, and I am more than busy, but I am glad of that. It was good to see the new missionaries who arrived last week. Miss Teagarden is to live with us and we are all very glad. I feel quite like an old missionary now.

Where Figures Talk for the Kingdom

Recently, the general reports of the work for the months of June and July have come from Batang, Tibet, and without exception each report tells of the disturbed conditions, due to the recent revolt of the local Tibetans against the Chinese garrison.

Roderick MacLeod in reporting for the evangelistic work says that many people are without homes, some are in hiding and all are afraid. One member of the church was killed and three were wounded. Their place of meeting was threatened by fire when the adjoining house was burned to the ground. They are hoping that this experience will, in some way, have a beneficial reaction. His report reads as follows:

	June	July
Average attendance at services	32	29
Average attendance at Sunday school	157	111
Average attendance at the inquirers' class	17	15

Mrs. Ogden, for the Orphanage, reports an average attendance in her Sunday school class of 14, which she says is smaller than usual because of the rebellion and the fact that the harvest was on. One new orphan was added during July.

Regarding the school work, James C. Ogden writes: Just in the midst of final examinations the Tibetans rebelled and scattered our school. No attack was made on the school but homes were broken up, one small boy was accidentally killed and one of the larger boys wounded. For June the enrollment was 117.

Mrs. Nina P. Hardy reports that during June there were seven women patients in the hospital and that during the rebellion she had helped in caring for the wounded soldiers who had been brought in. During July the work in the woman's ward was very light. Mrs. Hardy has a Sunday school class of girls with an average attendance of 14.

Dr. W. M. Hardy's report is as follows:

	June	July
Dispensary new patients	109	80
Out calls	113	121
Dispensary treatments	462	580
Hospital new patients	26	7
Operations	6	7
Charity patients fed	87	44

He adds that during the trouble all the assistants worked hard in the hospital and made several trips out to bring in the wounded. Early in July two deaths resulted from wounds received during the fighting on June 23. He also reports an increase in the number of sore eyes during the harvesting season.

Items of Interest from the Chinese Christian Mission, Portland, Oregon.

I am very happy over our splendid beginning this fall. Last Sunday we had more children out for Sunday school than we have ever had and I think that they will continue to come. I doubt if any of the churches here in Portland have a young men's Bible class of sixteen or eighteen men from the ages of twenty to thirty years as we have in the Mission. Three non-English-speaking Chinese women came to the Mission for the first time last Sunday. They expect to come regularly. I have taught two of them in their homes and they want me to begin teaching them again. The only trouble is that my hours are crowded too full and so Mrs. Case, our new worker, will teach some of these women that I have formerly been taking care of. It certainly makes the long, hard days seem easier to see that our efforts are being appreciated by the Chinese people. They all know that there is true love for them back of our work, however imperfect that work may be.

EMMA G. GRUNDY.

Echoes from Dr. Shelton's Experiences with Tibetan Bandits

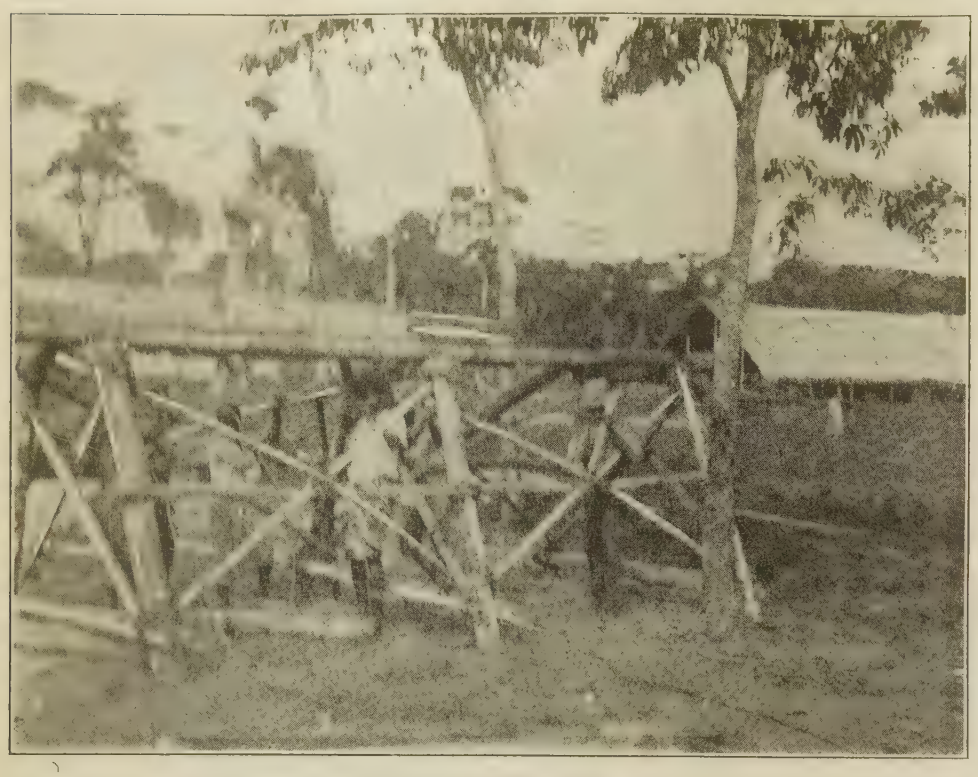
One of the men who went out from Chuchow, China, to help, if possible, in obtaining the release of Dr. Shelton from the Tibetan bandits some months ago, was Dr. Elliott I. Osgood. He has written recently a personal letter concerning that experience: Some letters recently received from the homeland make me wonder just what I did to merit any such expressions of appreciation. I just went where I was called—that was all. I didn't do anything wonderful or out of the normal as far as I can see. To be sure, I went into

(Continued on page 57)

Hidden Answers

1. What are the new dates for the missionary year?
2. Who was W. H. Williams?
3. Name five ways in which a minister serves.
4. Who is the new president of the International Convention?
5. What is the new slogan for WORLD CALL?
6. What is the special day set apart at Christmas time? For what are the funds used?
7. What is the fourth "key" sentence in Finis Idleman's message?
8. What is it that China needs most?
9. State three reasons why the Disciples of Christ should pay their Interchurch underwritings.
10. Why did the woman have to leave the Mahoba hospital before she was healed?
11. What is the new book written by A. McLean?
12. What request did the administrator of a district near Mondombe make of the missionaries? Why?
13. What three things did the Chinese woman say were more important than eating?
14. What is a good way to work up a Go-to-Church campaign?

New Advance In Africa



Primitive Saw Mill at Wema

MONDOMBE is the new station, six days' sailing above Monieka, which has just been opened by Mr. and Mrs. Moon and Miss Goldie Wells. Miss Wells and Mrs. Moon are probably as isolated as any white women in all Central Africa. There are no women of our own Mission closer than Monieka, two hundred miles away. This is the section which was explored by Dr. Frymire and Mr. Johnston on their six months' journey three years ago.

The reception given to the missionaries is very wonderful considering the wild state of the natives and their absolute unacquaintance with any missionary endeavor. Mr. and Mrs. Moon's two little children are in Oregon with their people. Miss Wells went out from Eugene Bible school last fall, after a year in the College of Missions.

This is the first new station established in the Ten Year Program for the occupation of our Congo field. The program contemplates the opening of another station at Wema, between Mondombe and Monieka, and the better manning and equipping of all of our stations in Africa.

Mr. and Mrs. Moon have been begging for over a year to be allowed to open this new station. The Societies were hesitant because no medical missionary was available to go with them and they would be such a long distance from Monieka, without any steamer. The early return of Dr. and Mrs. Barger to the field, however, will release Dr. Pearson and his wife this fall to go with them. This will give them assurance of protection in this distant location. We should have more workers for Africa to man more strongly this difficult outpost and to properly strengthen the stations down the river.

Mondombe, Coquilhatville,
Congo Belge, Africa.

We arrived at Mondombe on the evening of May 7 to take possession and begin work according to the vote of our last conference. We are quite comfortably situated in an adobe house, and will begin burning brick tomorrow for pillars under the frame house which we framed at Lotumbe.

It has been a busy time for, as we arrived, the evangelists from the nine out-stations came in. We are closing one out-post and opening up six new ones, so we now have fourteen. We baptized forty-three on May 23. Miss Wells is here with us and the Pearsons are to come when the Bargers return from the states.

Our school has begun. In many places, villages that were in uprising a few months ago are now building churches and dwellings, asking that our evangelists be sent to them. The administration of the worst district up this way asked us to send teachers to the most savage village in this territory. The Catholics are there, but they only get worse. The administrator says that if we go there the village will soon become quiet. Other villages that fought the state six months ago and tried to kill all who wore clothes have been visited since by our evangelists and the chiefs ordered that none should go fishing, hunting or off to work that day, that all should stay and listen to the words of God. The field is ripe and very few places have yet been visited by the Catholics.

We are happy in the work and praying for a useful service here. E. R. Moon.

Monieka, Coquilhatville,
Congo Belge, Africa.

I want to give you a little report of my recent visit to Wema. This work will have to be considered soon, for the work is too big to leave in charge of a black man, however good. We should go there at least by 1922. If there were a doctor available I should say go at once, even though we might have to hurry the building some. So please find the doctor. We are beginning on the building.

It was for that and to meet the teachers in Wema's first *ekitelo*, that I made the trip in May. I was there from the 4th of May till the 6th of June, when the Oregon brought me home on her return from placing Mr. and Mrs. Moon and Miss Wells at Mondombe.

Paul Njoku has been in charge there from the first with Bongonda Stephen as his school teacher. Little has been accomplished either in the school or church, but with the assistance of from a dozen to thirty boys and

The Work Gang at Wema

SPOKANE UNIVERSITY

Allan Johnston and Some of His Friends at Monieka

young men they have managed to clear not quite a third of the station and to build two fairly good native mud houses, one of them for themselves and the other for the visiting white man.

Since then they have put up some outhouses around the white man's house and fenced in a small garden. They also built a big work shed and set out several acres of plantains. They managed to keep the paths open also. Without the white man they do not seem to be able to hold the necessary workmen and, consequently, when I arrived this time the grass was beginning to reclaim its own over most of the cleared area.

The first thing was to set all the smaller boys to work to cut the grass and young underbrush. For a while we kept a few men putting out more plantains. Some of the boys and two of the young men were set to work to dig up and plant the garden. Before I left, soy beans, white beans and corn, as well as sweet potatoes and peanuts were all up and doing well. Food for the white folk is difficult. I had a chicken house built and hoarded all the fowls that I could get for Mrs. Johnston since one can hardly get a chicken any more at Monieka, and if so, only at from two to five francs. Some of the followers of the mission are fishermen, so I had an occasional fish, but most of my diet was native foods or tins. Palm nuts are scarce even in Wema for some strange reason. They grow well there. I had some planted and there are a good many young trees coming up on our clearing. Water is distant. There will have to be either wells dug or some arrangement made for pumping water from one of the three streams, the nearest at least a half mile away. Probably both will be the ultimate solution of the problem, for there will have to be a big supply of water for so large a station. We laid out some new paths and cut through to the river to see where we would come out if we asked for land to the river. We also got the grade from the river back to the site for the new adobe house. We had thought that there was a dip and a swamp on our path to the river, but we were agreeably surprised to find that there was an almost unbroken rise for the whole distance from ten feet above high water at the river to a hundred and eight feet at the house. On clear days one can see the distant heights on the other side of the river, over the tree tops. The trees are not young. Many of them are larger than I have seen anywhere else in the Congo. One that we cut measured ninety feet to the first branches. There were several others almost as big. These were some that the natives had left when they made their gardens. The station is located really on old native garden sites, long overgrown. The big fellows threatened the houses or we would have left them to stand guard with the other noble old fellows that remain to show what the virgin forest was. If ever we have the good fortune to get that saw mill up to Wema we can, if the state will let us have the timber, cut all the lumber that we shall need and to spare. A mile or two of portable track and a few small cars and we can bring down the hillsides to the mill work for a decade.

We do not have the saw mill so we put up a scaffold and went to work to get out some timbers for the new house. We got a fine lot of logs from the trees we felled, but the supply is augmented by the fallen timber that the natives had left on the ground. It was from these that I had sawed the sticks for the underpinning, hoping thus to get timber that would withstand the ants. This good supply of ready timber will make the house cheaper than if we had to make all new. We are really clearing the land at the same time that we make lumber.

I am trying a composite of timber and mud blocks. The latter are to be a foot long and six inches square. I was fortunate enough to find an old state workman that had made bricks. He took right hold and I hope to find, when I go back in August, a lot of good sun-dried African cement blocks. The boy was one of the enquirers who was baptized.

The teachers helped get out the timbers while the regular crew were at other tasks. One of the teachers was a hunter and brought in a number of monkeys, much to the satisfaction of the men. The regular school was continued every school day and a school for the enquirers was carried on by the teachers. They had meetings almost every night as well as on Sundays. I taught them most of the twenty lessons that we had outlined for the Monieka teachers in the book of Matthew. We had a good time together, all considered, and got everybody started back to his work in good spirits.

E. A. Johnston.

Mud House at Wema Built by Njoku for White Man

Is It Charity or Back Pay?

THE pressing need of food, clothing and shelter, and the conscious inability to earn them compels that bronzed and grizzled veteran to allow his name to go on the list of those "We will not forget." He is horrified to think of himself as an object of charity. It chafes him to the quick, wounds his pride and causes much hesitation before revealing the condition in which he finds himself.

He remembers many opportunities when by quitting the ministry he would have gained wealth, but his grip on the gospel was so firm, and the calls were so plaintive and many for those who could preach it, that he felt it would be a sin to quit. And so he kept on, hoping that other preachers would soon share in the work and the field be sufficiently tilled to allow him to provide for himself and family. But the hoped for preachers delayed their coming, until his once splendid manhood was exhausted by reason of his incessant labors and failure to collect a fair compensation for the work.

And so here we have him now. He feels that he only did his duty and that present conditions, prosperous churches and hopeful outlook are largely due to the sacrifices he made. He is right. He rejoices that his labor was not in vain in the Lord. The present generation is enjoying the fruit of his toil.

Is he an object of charity? Is it merely an act of benevolence when he is given a small sum each month to keep soul and body together? Or is it, as the sainted Orcutt said, "only back pay for services already performed?"

When the churches and brethren feel that way about it and tell the old veteran so, his wrinkled face will smile and his heart will beat with joy that cannot be expressed in mere words.

If these few lines move anyone to contribute to the holy work of the Board of Ministerial Relief, may the Lord greatly bless that soul.

SENEX.

The White Gifts Offering

THE White Gifts offering meets with a natural and generous response. The spirit that pervades the whole service, when rightly observed, makes people want to give.

The season is one of good cheer. People expect to give in an unusual way. The whole atmosphere of the Bible school, if guided only a little, is one of gracious generosity. It needs only the appeal of a worthy cause, to let loose the full tide of liberality.

The cause of Ministerial Relief, coupled with the spirit of giving that lives in the Christmas season, makes a splendid occasion for pouring out our rich treasure for those to whom we owe all we are and have in the gospel. This offering from the Bible school is in addition to the support by the church. The six per cent should be paid just the same or the tendency will be to lower the total income for the work.

This giving nurtures the grace of liberality and enriches the soul of the church. People, if given a fair chance, will with joy bring one of the largest offerings of the whole year, all in the name of the King and for His faithful servants. The Christmas season should be used to teach people the joy and character-building power of Christian giving.

Twenty Questions and Answers Regarding Underwritings

1. What is meant by our underwritings?

They are legal papers signed as security to notes given by the Interchurch World Movement to the New York banks for money which it borrowed from them.

2. Why were underwritings necessary?

The Interchurch had no income. It must have money to project its work if it did anything. The only way open was for it to borrow until a campaign could be put on. The banks loaned the money to the Interchurch, on condition that the various boards sign as security.

3. Who underwrote from among the Disciples, and for how much?

The missionary boards that now compose the United Society, and the Board of Education.

The missionary boards underwrote for $300,000.

The Board of Education underwrote for $300,000.

The United Christian Missionary Society as such did not underwrite.

4. Why did these boards underwrite?

It was necessary in order to participate in the Interchurch Movement, and to this end they were advised to do so by the Cincinnati Convention.

5. Did any other bodies underwrite?

Yes, representatives of every great Protestant body in America, except the Southern Baptists and the Episcopalians; also many of the smaller communions. Sixty-one different boards and communions underwrote a total of $6,561,261.73.

6. Are these other boards and bodies paying?

Yes, some have paid in full. Many are having to do just what we are, namely, make a special appeal for funds with which to pay.

7. Why doesn't the Interchurch pay?

It has no funds. The campaign for funds for itself failed. It took what money it did get to pay the other outstanding obligations, leaving the underwriters to pay the amounts they had guaranteed at the banks.

8. When does his money have to be paid?

Now! The last note at the banks was due November 8, 1920. The banks have served legal notice demanding payment.

9. Can the banks enforce payment?

Yes. They can sue and get judgment and then take all property available until the debt is paid. We do not want the scandal of a court action.

10. Why don't our boards pay?

They haven't the money. While receipts were greater last year than ever, so also was the cost of maintaining the regular work. Some of the missionary boards already had heavy debts. The United Society is now having to borrow to carry the work until offerings come in. They do not want to use missionary funds to pay underwritings. The Board of Education has no funds whatever with which to pay.

11. Did the colleges underwrite?

No. The Board of Education underwrote in their behalf. Even if they had, many of them have not received a penny from either the Interchurch or the Disciples World Movement campaigns.

12. If we pay our underwritings, will our obligations cease?

Yes. The banks have given assurance in writing that they will return underwriting papers when they have been paid with interest and release the Boards from further obligations. The banks deal with each board as a separate unit. Hence one does not stand responsible for another.

13. Are we continuing in the Interchurch?

No. The Cincinnati Convention took action for one year only. That year has already expired. No further action has been taken.

14. Why not put underwritings into the regular budgets of the various boards and pay that way?

The total budget asked of the churches this year is necessary to maintain the regular work. It would confuse the matter still more to add underwritings as an item. Many people object to missionary, benevolent and education money being used to pay underwritings. The St. Louis Convention thought best to meet it by special gifts.

15. Why not wait until next spring for this special call?

The money must be paid now. It cannot be put off. The boards cannot even borrow it. The only course left is to raise it now and pay it now and let it be a thing of the past.

16. When a church or individual gave to the Disciples World Movement last April, wasn't that a gift to the Interchurch?

No. The gift was to our own boards for our own work. The April drive was our cooperation in the financial campaign of the Interchurch; but pledges made by our people were strictly for our own work. These pledges are valid and should be paid. The failure of the Interchurch in no way affects them.

17. Weren't underwritings included in the Disciples World Movement Campaign?

No. At that time it was not expected that we would ever be called upon to pay the underwritings.

18. What made the boards think so?

Because they were given repeated assurance by the Interchurch leaders that they would never be called upon to pay anything. The leaders believed the Interchurch would succeed in raising funds to meet its own obligations.

19. Why should one who opposed the Interchurch help pay underwritings?

Boards who underwrote, and the Convention which advised them to do so, believed they were doing the right thing. All are willing to admit that a mistake was made. Let's be big enough to overlook mistakes, and for the sake of these boards which are our servants, and of the great purposes which they serve, help lift this millstone from about their necks. Many who opposed the Interchurch are lending hearty and generous support to the raising of this underwriting fund.

20. Why call this a "Debt of Honor"?

While no board, nor all of them together, represented the Disciples of Christ as a people, the world in general will not make the distinction which is clear to us. The obligation of these boards will be thought of as the obligation of the Disciples. Therefore, to maintain our honor, we must pay. Failure to pay will reflect upon the church.

LET'S PAY THIS DEBT OF HONOR

DECEMBER 12.

Send all offerings to Treasurer Underwriting Fund, 1501 Locust St., St. Louis, Mo.

Notes from the Missionary Breakfast

Miss Effie McCallum—China. The greatest strength we have far out in the China Mission is in the realization that the Board back home will understand.

Mrs. James Butchart—China. I am counting my many blessings. My dear boys are in school at Mercersburg, Pennsylvania, where the students give $2,000 a year for missions. I am able to keep them there, because of the missionary purpose of that school, for $150 each year instead of $800.

Samuel Guy Inman—Latin America. My work is under the direction of 31 Boards and the only opposition I have to the United Society is the fact that it cannot be the Christian Woman's Board of Missions also. I want to call your attention to Paraguay, that lonely republic of South America, which is the spiritual mandatory of the Disciples of Christ. If we do not take the gospel to them there is no other way.

Mrs. Maria Ford—I am glad you still hold me as a missionary. I have been in the Red Cross where West meets East in their problems. Mohammedan and Christian face each other day by day in the common problems of humanity.

Miss Lillian Collins—China. People have been asking me if I enjoy my work in China. What a strange question to ask! It would break my heart not to be able to go back. The missionary does not make any sacrifice.

Mrs. Elma C. Irelan—Mexico. Recently in our work in Mexico when things seemed dark we were encouraged by some fine friendships which we had formed. A terrible edict had been proclaimed and immediately we got a beautiful gift of flowers from the Knights of Columbus and from the governor of the province.

Mrs. Elsam—India. One of the most touching things I ever heard an Indian woman ask, "Will your God hear if I pray in my own language?"

Mr. Elsam—India. In this last census of India it has been discovered that the Christian population has grown fifteen times as fast as the total population during the last decade. If we can maintain that growth for seventy years, India will be Christian.

Dr. Jennie Crozier—India. I am at the Bilaspur hospital. It is the only institution of the kind for 250 miles. I am asking you for an enlargement and some nurses and an additional doctor for these numberless people.

H. C. Hobgood—Africa. I want you to know that the church at Lotumbe is trying to be a New Testament church. When the board of elders and deacons meets, four-fifths of the time is occupied in discussing the spiritual life of the members of the church and any matters of discipline and the reclaiming of members. They do not occupy their time in discussing a pipe organ, the coal bill or the church debt.

O. J. Grainger—India. The little churches out in the foreign fields need the consciousness that we here in America are back of them. Our recognized fellowship in prayer and interest means much to them.

Mrs. D. O. Cunningham—India. I hope I can go back to the Chettinger people to love them into the Kingdom.

D. O. Cunningham—India. If the Master were here this morning what do you think He would say? I believe He would say—"Look upon the fields, for they are white unto the harvest."

The Chinese Language Simplified

IT TAKES the Chinese twenty years to learn their own language well. Europeans or Americans never master it thoroughly. The difficulty arises from the fact that the Chinese language has no alphabet and that to attain a knowledge of its writing it is necessary to memorize between thirty and forty thousand separate characters. Recently a syllabic alphabet containing thirty-nine letters, or symbols, has been invented. By the use of this alphabet, every word in the language can be expressed. This alphabet has been adopted by a number of the Chinese authorities and is being introduced into their schools. There are, at the present time, ninety-five million children of school age in China who are not in school. The number of persons unable to read or write is three hundred and twenty-four millions. A large part of the New Testament has been printed in the new type and between July and November of last year, forty-nine thousand copies of Mark's Gospel were printed and sold. This invention will be a great thing for the Chinese themselves and also for the missionaries that work in China.

Missionaries and Some of Their Friends in the Annual Breakfast Given by President McLean

Medical Work in India

By Dr. Bertha Mangon Thompson

"It never rains but it pours," is an old saying that often comes true in our medical work in India. Three years ago this fall I took charge of the Mahoba hospital and dispensary. My four-months'-old baby and my household was also my "charge" at that time. The following January was a very busy month, a time when the medical work poured in upon us.

I had been up the greater share of one night with a case in the hospital. The nurse superintendent relieved me at 7 o'clock in the morning so I went home for a little breakfast. One of our lady missionaries was sick at the time and word had come that I must go to see her as soon as possible. So, after a little breakfast, I was hurrying across the hospital compound toward her bungalow when quite a "regiment" of folks met me to tell me the tale of the woman who had just arrived in a *doli*. I said, "I must see the sick missionary first, then I'll see her." So I went and ministered to the needs of the missionary, then returned to see the patient in the *doli*.

A *doli* may be a very simple affair or it may be much more elaborate. Usually it is a small cot or bed with poles up over it so that a sheet of some kind can be spread over the top to act as a canopy and shield the patient from the sight of people. Most all of our *purdah* women cases are carried to us in this sort of vehicle, there being one coolie man at each end of the carrying pole. The patient I speak of was brought to us in a more elaborate *doli*. It had a substantial covering and was built more like a covered carriage. This woman was the wife of a shopkeeper so could afford a better kind.

Upon examining the patient I found that she had been gored by an angry ox, whose horn had pierced the abdomen at one point. This accident had happened twenty-four hours before and she had been carried fifteen or sixteen miles in the *doli*, the distance between Kulpahar and Mahoba.

I decided that an exploratory incision was necessary to ascertain how much internal injury had been done. The process of getting the surface clean enough for incision was almost endless, but at last we succeeded and performed the operation, although it was not an enviable task after losing a night's rest and having no assistant but a native nurse or compounder.

The people began to ask at once how soon the woman could go home. We told them she ought to stay two weeks at least, but it would depend on how well she got along. We soon found that the initial wedding ceremony of her seven-year-old son was to be celebrated in two weeks so, for this reason, they were anxious to know whether or not she could be home for it.

The case did not do as well as we had hoped. It was infected and healing did not take place rapidly. It is very hard, too, to properly nourish Hindu sick folks because they will not touch eggs or any kind of meat broth. Milk or gruel from cereals is all that can be used for their diet. We did prepare some egg albumin in water and had this woman take it from a bottle every two hours as medicine.

Ten or twelve days after the operation the people came to take this woman home. I could hardly believe at first that they really wanted to take such a weak, sick woman with an unhealed abdominal wound, and for a journey of sixteen miles, too! I told them she might die on the road if they tried to carry her that long distance. But no amount of persuasion or advice had any effect upon them. This wedding day of the seven-year-old son had been set by astrology; the priest had been paid three hundred rupees (about $100) for the job and nothing but death could change the date of it. The mother must be present. If she died on the road, she died. Nevertheless, they must take her. I finally said, "If she dies you will be murderers," but that did not bother them. They took no such responsibility as that. If she should die it would be simply fate. So the nurse superintendent gave them some gauze and cotton and explained as well as demonstrated how to dress the wound as she had been doing it. Then they took her home.

I saw the woman in Kulpahar a month and a half later. She was simply a shadow of her former self. The wound had healed, all excepting one small place, but she was weak and broken in health.

At another time we had a rush of work in the hospital when we did five major operations during the month. Of course this would be a very small number for a hospital at home, but when the total number of major operations in the whole year is eleven or twelve, five is a large number for one month.

One of these five cases was a man with a compound fracture of the shin bone of the leg. When the man came to the hospital it had been ten days since this bad fracture had been received. The flesh was almost rotted from the bone in a space larger than one's hand. The wonder is that more of these people do not die of blood poisoning with such severe untreated infections.

We gave the man chloroform and went at the job of setting the limb. The break was complete and the edges of the bone saw-toothed. The bone had protruded through the flesh at the time of the fracture and for this reason the flesh had sloughed away. The muscles were worked in between the saw teeth of bone. I began to think I would never get all this worked out and the edges of the bone cleaned and scraped so there would be some hope of its uniting. Finally I thought it was done well enough and then came the hard pull to get those overlapping edges of bone to come into apposition. I finally succeeded and the saw teeth all seemed to fit together nicely. Then we splinted, dressed and bandaged the limb. The next day I had to leave for the hills, as it was May first and the heat was becoming too severe. The flesh wound on this limb healed beautifully and began filling in rapidly. But the bone that had been broken for so long refused to unite. As the nurse had charge of the hospital alone she felt that the man must be sent to another hospital where there would be a doctor to look after him. So he was taken to Banda, forty miles distant by rail, and placed in the government hospital, where a civil surgeon could look after him. We never heard how he got along. But the failure of the bone to unite was caused by the sad fact of his coming so late. This is one of the most unfortunate and discouraging things about the medical work in India. People wait and waste time on native quacks and *hakims* until the hope for recovery is almost past. Then they come to the mission doctor and think that in some miraculous way they will be healed at once. Thus we are not given a proper chance to serve them or bring about the desired result.

The religious life of the people is much the same way. They cling to their old religions hoping against hope when in reality there is no hope. At last they come down to death hopeless and lost because they did not take advantage of their opportunity when they had the chance.

The blind and partially blind eyes that we see every day and on every hand in India is one of the sad and heartrending sights in this country. So many little children, too, are blind or partially so. A large per cent of the people one meets have a large white spot in one or both eyes, the scar left by a corneal ulcer. A great many have cataracts, too, on their eyes.

A young woman came to the hospital one day whose people had turned her out because she was blind and of not much use. She was suffering intensely because of the terrible inflammation in her eyes. A very bad case of

Waiting at the Door of Healing in India

A Young Mohammedan Woman Being Brought to the Hospital in a Doli

conjunctivitis had resulted in a corneal ulcer which ate a hole into the eyeball and caused it to rupture. One can hardly imagine the terrible agony and pain she had suffered during this process as the eye is such a tender organ. It took days and days of treatment to get the intense inflammation allayed. She received relief but the sight was gone and no hope of restoring it. She could see just a slight bit with the other eye and this helped a little in getting about. We let her grind the grain at the hospital and later she went to the Kulpahar Women's Industrial Home. There, too, she does grinding and some other work which the blind women can do. She has become a Christian and so has some hope in life and a good home even though she is blind. This very same thing happens to the eyes of so many in India and just because they do not receive proper treatment at the proper time. Some of the native treatment given to poor, sick eyes in India is too cruel to describe and hundreds and thousands of blind people are the result.

In all these cases, the religious customs of Hinduism are the curse of the people and are the real root of all their troubles and suffering. We need doctors and nurses for India to heal the suffering bodies of the people, but even greater and more crying is the need of the physician for the soul and the moral life. When the religion with all of its evil customs and low standards is changed the whole life of the people is changed and the physical sufferings, too, are greatly lessened.

Mahoba, India.

A New Volume by Archibald McLean

The Primacy of the Missionary

(380 pages, $2.50, published by The Christian Board of Publication, St. Louis)

WHEN a little more than a year ago Mr. McLean came into my office and laid on my desk the manuscript of this book, my surprise was beyond expression. He was just completing that monumental volume, *A History of the Foreign Society*, and how he had found time in his busy life to write this other also was beyond my comprehension. As I read the manuscript my surprise grew and now as I read the finished book my heart burns with wonder and admiration.

I think I have read all of A. McLean's books. His *Circuit of the Globe* was the first missionary book I ever read that really stirred my soul. It was in 1896. I was a Sophomore in college and out with a little evangelistic band attempting my first public speaking. The volume was in the guest room where I was entertained and I slept little that night. His other volumes have always been read with keen delight: *Missionary Addresses, Hand-Book of Missions, Alexander Campbell as a Preacher, Thomas and Alexander Campbell* (these last two are indispensable to the well-informed preacher), that classic among biblical expositions, *Where the Book Speaks, Epoch Makers of Modern Missions* and *The History of the Foreign Society.*

Most men who write many books occasionally fall far below par. Not so with A. McLean. Every volume is a highly finished product—a gem of rich thought and stirring appeal. His writing grows richer with the years. He is our strongest and most outstanding writer and he does it along with a busy life filled with many responsibilities and often heart-breaking burdens. Late at night and early in the morning his light burns in his room, where he lives with his books and writes out of his full heart and fertile mind.

How this last book stirs the soul and challenges faith and activity! His message rings out to a neglectful church and ministry like that of John the Baptist.

The book bears the title of the first chapter: *The Primacy of the Missionary.* How we have retrograded as a church from that early conception of the missionary. Paul and Barnabas were the most powerful and successful home preachers of the age, in the great city of Antioch, with a wide field and wonderful opportunities. Yet God chooses them, because they are the greatest preachers, to be missionaries and the church gladly sends them forth. How many great, successful preachers of today would consider the call and how many churches would release them to go? Has not the missionary task been relegated from the first place to the last place by the average modern church?

One is refreshed by the chapter on *The Missionary Dynamic.* Christ himself is the dynamic, the driving power. *Paul's Ambition* is a very strong chapter. The apostle longed to preach where Christ had not been named—to build his own foundations. How this drove him out and away from kindred and country.

Two chapters which every Disciple of Christ should by all means read are *The Lord's Supper and World Evangelization* and *Baptism and Missions.*

The greatest chapter in the book is *The Place of Missions in the Thought of God.* This is the heart of the whole book. To my mind this is as outstanding a message as any of the great sermons of Frederick W. Robertson, Bushnell, Brooks or Beecher. If the truth of this chapter should be accepted by the ministry of today it would work a revolution in the advancement of the Kingdom of God. Here are two paragraphs from this striking chapter:

"We often wonder how any man can read the New Testament and not discover the conditions of pardon. I will tell you of something stranger than that. It is that so many can read the New Testament and not see the missionary cause looming up like Mt. Shasta above the plains.

"Giving missions the preeminence they have in the New Testament would end all opposition. A Christian would see at once that in opposing missions he was opposing God. He would no more think of contending against missions than he would of contending against the immersion of a penitent believer or against weekly communion. He would prefer that his hand should lose its cunning and that his tongue should cleave to the roof of his mouth. He would see that to disbelieve in missions is to disbelieve in Christ, in His essential deity and in His unlimited authority. It would be to repudiate the Book which he claims to be his sole rule of faith and practice. He would realize that in fighting against missions he was fighting in the same rank as the infidel."

The one who has not read this new volume has before him a rich feast of exposition and down-to-the-minute missionary fact and appeal.

STEPHEN J. COREY.

Invitations for the Next Convention

BY ACTION of the St. Louis Convention, the Executive Committee of the International Convention was authorized to receive invitations for the 1921 Convention and to make a choice out of the places inviting the Convention. Invitations have already been received from a number of places, including San Francisco, Philadelphia, Atlantic City, New York, Hot Springs, Winona Lake. Others desiring to invite the Convention should send their invitations to the General Secretary, Graham Frank, Central Christian Church, Dallas, Texas, at an early date, stating what facilities they have in the way of convention hall, hotel accommodations, etc. The Executive Committee will have a meeting within the next few weeks to consider these invitations and decide upon a place for the next Convention.

GRAHAM FRANK,
General Secretary.

A Church Extension Valedictory

AT THE last meeting of the Board of Church Extension in Kansas City, before its final adjournment, Judge Langston Bacon made a short address and, at the earnest solicitation of the Board, he consented that his remarks might be published. They were as follows:

"It seems meet and proper before this Board adjourns *sine die* that I should say a word, inasmuch as I have been continuously on this Board for practically thirty-two years. It will be thirty-two years the third of November since this Board was organized in Kansas City.

"Of the first Board of seven members, the majority are dead. G. A. Hoffman, who resides in Southern Missouri, is still living, and Judge W. O. Thomas, of this city. E. P. Graves, D. O. Smart, T. P. Haley and T. R. Bryan have passed on. They were notable men, zealous in the Lord's work, sound in doctrine and wise in business.

"The Board first met and organized in the office of Smart & Graves, in what was known at the Commercial Block, southwest corner of Eleventh and Main Streets. Afterwards, the meetings were held for a while at the First Church, Eleventh and Locust Streets, and finally, the meeting place of the Board was moved to my suite of offices in the Water Works Building, Sixth and Walnut Streets, where the meetings were held some fifteen years, until the offices were removed to the New England Building, where the Board has been something like twelve years.

"Judge Thomas, the first Secretary and Attorney, held the office for a few months after his election, until May, 1888, when I was elected Secretary and Attorney of the Board. I held those offices until the year 1894 when, not desiring to do the work of the Secretary, I conceived the idea of having united the offices of Secretary and Treasurer. Brother Bryan, the Treasurer at that time, somewhat hesitated upon taking the office of Secretary but, upon my assurance that I would assist and advise him in the work, he did so and removed his office to the suite I was occupying in the Water Works Building. With my assistance and advice, as the members of this Board know who have been with the work, he conducted the office of Treasurer and Secretary in an eminently successful manner and has been worthily succeeded by Brother Gray. I have continued as Attorney of this Board since my election, something over thirty-one years.

"I would state that the members of this Board, all these years, have worked with eminent harmony. There have been little differences, but they were honest differences, where the respective parties had the welfare of the work at heart and spoke with the courage of their convictions. Such differences usually do not breed ill will or enmity, and I dare say there are no hard feelings existing between any of the persons who ever sat on this Board, but gracious good will.

"I have always taken a vital interest in this work, so much so that I heard once that some one said that I ran the Board. Of course that was an error and no such condition existed, unless to be an advisor to the Treasurer and Secretary when the Board was not in session. Brother Bryan, the former Secretary and Treasurer, never did anything of importance without consulting me. It was a daily occurrence and his successor, Brother Gray, I believe, will verify my statement that he has followed his footsteps. If that is running the Board, I have done it. I will admit, though, that I have had a strong influence in shaping the course of this work on conservative lines, which has built up a fund of from a few thousand to over a million and a half, and I would say that if this fund is to remain in its entirety and be increased and preserved henceforth, the same conservative policy must prevail, and I sincerely hope that such may be the case.

"It is somewhat touching, after over thirty-one years of association in one line of work, and for years with the same brethren, to say good-bye, but I do so with the greatest good will and with a God bless you and the work."

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Report from Laoag, Philippine Islands

WORK on the girls' school and dormitory is going forward. All the cement and iron for reinforcement, sand, gravel and considerable lumber are on the ground. The foundation is all in, and a goodly force of laborers are at work constantly on the job. The contractor completed the requirements for the first payment of $10,000.

The baptisms for the month number seven. We sent one delegate to the World's Sunday School Convention in Tokyo, and are making up his expenses from various sources.

Medical statistics for the month are:

Total treatments	2,208
Minor surgical operations	81
Major surgical operations	3
Injections for tropical yaws	63
Obstetric case	1
Professional visits in Laoag	15
Visits to other towns	1
Nurses' calls	6
Institutional days	168
Patients admitted to hospital	81
Receipts from the work	$1,269.82
Expenditures	$1,461.62
Graduate nurses on salary	2
Student nurses	13
Consulting physician	1

Echoes from Everywhere

(Continued from page 49)

the unknown but many a man does that every day. There was a call and I answered it, not of my own free will, but because others pointed out to me that it was a call that I should answer. After all, it was not my going that released Dr. Shelton. God took care of that. All I could do was to help him back to his family and encourage him and be with him as far as the coast. Any other Christian worker would have done the same had it fallen to his lot. What I see is that I had one of the greatest experiences of my missionary career and an experience that will be an inspiration to me all through the years. This summer in Peitaiho, the people heard that I was there and asked me to tell them of my Yunnan trip. Instead, I told them of Shelton's experiences. There was nothing particularly unusual about mine unless it was the privilege of traveling with Frederick Smith, of being guarded by government troops, of traveling, eating, sleeping with Chinese officials and the eating of rice cakes and honey on the top of those mountains while I waited, on my birthday, for Dr. Shelton to round that rocky promontory.

I am trying to cut loose from all medical work and get back to my first love, the ministry. It is not easy to do. I am planning to go with Ko Luen-pu to various ones of the outstations this winter and hold special meetings for the deepening of the spiritual lives of the Christians and for winning others to Christ. Oh, China needs Christ, needs the contact of prayer with God, needs the power of the Holy Spirit!

Miss Edith Eberle Returns to the Homeland

A cable states that the Mission in the Philippine Islands has found it necessary to send Miss Eberle home on account of sickness. She has done remarkably good work and no one regrets the necessity of her coming home so much as Miss Eberle herself. It is hoped that after a period in the homeland she will be prepared to return to the Philippines to engage again in the work to which she has dedicated her life.

"What Will We Do When He Goes Home?"

Frank E. Harnar of Harda, India, writes: The schools are going very well this year. Plague broke out in the File so we had to close that school about six weeks ago. The other schools are having a good attendance. The high school has the largest attendance it has had for a number of years. In the first English class alone there are sixty-four boys. This year we have had to employ three new teachers. I feel that we have a pretty good staff now. We are wondering when the Society is going to give us an answer to the high school proposition. We have been waiting for that word for some time. We can't do anything until we hear. We have the contractor practically engaged. He is just waiting for the final word. I trust we won't have to wait much longer. In the meantime the people are asking if we are really intending to build and the government is keeping at us because of our inadequate plant and cramped quarters.

Dr. Drummond is very busy. Many days he attends to from one hundred and fifty to a hundred and eighty patients a day. A few days he has had as many as one hundred and ninety. Then he calls at the homes of the people. He is getting pretty well tired out, but perhaps he will not have such heavy work very much longer. This season of the year is always a time of much sickness. The people surely do appreciate what he does for them. Many, many times they stop and tell me what a wonderful man Dr. Drummond is and what a great work he is doing for them. Already they are saying, "What will we do when he goes home?"

Harnessing up World Call for Service

"In connection with our work at the College of Missions this year we wish to make special use of WORLD CALL. This will be done in the class in the Science of Missions, in which special efforts will be put forth to orient our students and future missionaries into the aims and activities of our own Board and brotherhood. It is our purpose to assign and require definite and systematic readings in each number of WORLD CALL throughout the year. To do this advantageously without loss of time, I wish we might have one dozen copies of WORLD CALL each month from now until June." CHARLES T. PAUL.

Some Interesting Experiences of a New Missionary

In a personal letter, Blanche A. Parker, who has just gone out to China to take up the work as business secretary for the Luchowfu hospital, writes of her trip across and of her first impressions after reaching Nanking where she, with the other new missionaries, will spend some time in the language school: Our voyage was a very comfortable one and we found the *Asia* a fine boat. We stopped in Japan for a little sightseeing and enjoyed so much our visit with the Tokyo folks. We went from Tokyo to Kobe by train and caught the boat again at Kobe.

Rose Garrett welcomed us at Shanghai and everyone who could possibly get away met us here in Nanking. If our work together here is as pleasant as our welcome we will be happy indeed. Our first impression is that we have the finest folks ever in Nanking and we are assured that they are a sample of the whole mission. Miss Whipple and I are beginning our life in China with Miss Kelly and I know that I shall be very happy in the fellowship and atmosphere of her home.

We have learned to get around a little by ourselves and, with the use of our hands and the limited use of Chinese, we can make ourselves fairly well understood. Language school opens on October first. We are so anxious to learn to talk.

We hope the offices are settled in St. Louis and that everyone connected with them will be happy there. We wish the very best of things for the United Society.

A Family Won for Christ

Miss Zona Smith, secretary of our South America Mission, writes us of the recent baptism of a father and mother and daughter. The daughter has been very active in helping our missionaries as they have gathered children for the Sunday school and women for the special meetings that are held for women.

A Recent Report from Edith Eberle, Laoag, Philippine Islands

I am very busy these days. Miss Adamson has gone to Japan for the World's Sunday School Convention. I find that I have a man-size task on hand, and how I do love it! I have fifty-four girls in my family and two others are here during the day. I enjoy it all, and how I would revel in the task if I only had the strength equal to my enthusiasm! But I can never catch up with my work. It is always piled up ahead and that troubles me. The only really trying or hard part of the whole proposition is the hours when I am off duty, just because I haven't the strength to keep going. But I intend to get there yet. Surely when I love it all so much, I will not have to give it up. I have greatly appreciated the kindly sympathy and the attitude of the people in the Home office.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

Of World Call, published monthly at Indianapolis, Indiana, for October 1, 1920.

State of Missouri, County of St. Louis } ss:

Before me, a notary public in and for the state and county aforesaid, personally appeared J. W. Allen, who, having been duly sworn according to law, deposes and says that he is the Business Manager of the World Call, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business manager are:

Name of—

Publisher, Men and Millions Movement, Inc., Cincinnati, Ohio.
Editor, W. R. Warren, St. Louis, Mo.
Managing Editor, None; Associate Editor, Mrs. Esther Treudley Johnson, St. Louis, Mo.
Business Manager, J. W. Allen, St. Louis, Mo.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock.) Men and Millions Movement, Inc., Cincinnati, Ohio. This is a religious corporation not for profit and has no stockholders. A. McLean, St. Louis, Mo., Pres.; G. K. Lewis, St. Louis, Mo., Recording Secretary; A. E. Cory, New York, N. Y., General Secretary; J. W. Allen, St. Louis, Mo., Treasurer.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholders or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is ———— (This information is required from daily publications only.)

J. W. ALLEN.
(Signature of business manager.)

Sworn to and subscribed before me this 1st day of October, 1920.

Notary Public, City of St. Louis, Mo.
[SEAL] AMOS P. PARKER.
(My commission expires March 23rd, 1924.)

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Two Annuity Gifts Received Recently

Within the month two gifts have been received on the Annuity Plan; one for three thousand dollars and one for fifteen thousand dollars.

Pioneering in Tibet

At the request of many friends and admirers Dr. Shelton has written an account of his life and of his experiences as a missionary. He tells the story of his capture by Chinese bandits and his escape from them very much as he tells it on the platform. No missionary since the days of Livingstone has had such experiences as Dr. Shelton has had. At the St. Louis Convention when the audience was asked if they would be interested in such a work, three thousand hands were raised. This book is being published by the Fleming H. Revell Company and will be ready for delivery in a few weeks. The price has not yet been fixed. WORLD CALL will announce the price when the book is ready.

A Splendid Group Volunteers for Christian Service

In reporting the attendance at the state convention and the young people's training school for life service, F. S. Bartlett, Jr., our missionary pastor in the Minnehaha church, Minneapolis, writes that there were twenty-two decisions for life service and many of these were for foreign work. He says that of this number, one from the Minnehaha church volunteered for foreign service. He closes his message to the office by saying, "We are beginning our fall work with lots of hard work, faith, hope and good cheer. The harvest looks promising."

The Cleveland Children's Home at Work

September has been a busy month. The children who have been away for a vacation have returned and had to be gotten ready for school. One of our boys felt very proud because he had received the second prize in the school vegetable contest. He had taken good care of his garden. Two of our girls are in high school.

The children have been unusually well but the doctor has consented to re-examine them before very long. I have a chart for records of weights and heights and will make use of them each month.

We have as help in the home, one governess for the girls and one for the boys, a cook who gives us four or five days a week, a utility woman who, with her mother's help, does most of our cleaning and laundry work. Then we will have some office help from a young woman who is in the Library school through the day.

Two of our older girls are teaching in the Junior department of the Highland Avenue Christian Church and they are also attending the Teacher Training class which meets on Thursday evening. We have a number of boys in the Boy Scout organization. They were very happy to take part in the Legion of Honor parade recently given in Cleveland.

There are a number of things which ought to be provided in the home very soon. Our friends all seem to think that we look cozy and homelike and we like to hear this because we feel that this should be a home and not an institution. But do tell the friends that we are looking to them for a new building and that we have prayed that the way would be open to realize this before many months.

MRS. J. C. B. STIVERS.

A Correction—Another Living Link

Through a mistake in the preliminary printing of the Annual Report of the Christian Woman's Board of Missions, the church at Logansport, Indiana, of which E. Richard Edwards is the pastor, was omitted from the list of Living Link churches. This church has been a Living Link for several years, supporting E. T. Cornelius, now of Aguascalientes, Mexico.

Hard to Leave Even for Furlough

Mr. Andrew F. Hensey of Bolenge, Africa, writes: "We are at last thinking about going home. We hope to get away in December or in January at the latest. It seems good to have the Bargers back and Dr. Barger is already away for a short itineration.

"We have had an interesting trip up the Nbangi and Ngori rivers, baptizing 84, which makes a total of 255 thus far during the year.

"These last days are very busy ones and tinged with sadness, too. It is good to think of being at home again, but so hard to leave the work here."

What Does the "Quiet Hour" Mean to Me?

From one of our Africa missionaries comes this message: I wish you to know how much good the vacation you have given me has done me. Words cannot express my gratitude, for I could not realize beforehand what the trip to Ntondo would do for me. I spent twenty-two days at that point enjoying my mid-term vacation and learning all I could about the girls' work. This is one of the best stations for girls' work in Congo.

Up to the time I left Lotumbe I was getting stale in my spiritual life and didn't seem to know it. I did my work each day and liked to do it, but I was doing it without asking God whether I was doing it His way or not. I loved Him just the same, but was slipping away from His loving touch. My visit to Ntondo rested me and gave me time to be alone with God. Oh, that word "alone"! I wish you knew what it means to us. It is as one finding a diamond by the wayside. Being alone with my Savior I got back the joy I used to have at home but had lost in my hurry. At Bolenge I tried to find an hour with Him where there is no living soul to disturb. The people here are

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always wanting something or wanting to help, so that we never have an unoccupied moment. I use the hour now, before the first bell in the morning, to commune with God. Oh, the joy that is mine all day! It gives me strength to do the work plus the guiding of His hand and the peace of His presence again.

Thank you for the outing you gave me. I wish that every other person might receive a blessing equal to mine, when his vacation time arrives.

A New Church Organized in Oklahoma

J. G. Parsons, superintendent of the North West District of Oklahoma, reports a church organized during the month of September at Wheeless, Oklahoma, with thirty-seven members, seventeen of whom recently made the good confession and were baptized. There is also a union Sunday school in the town.

Greetings from Gretchen Garst, Akita, Japan

We are getting ready for a union Sunday school rally in preparation for the big convention next month. Several representatives of other missions are to be here and we shall be consulting about the part we missionaries should be taking in educating the church here along the lines of union! An ocean is between, but we are "on the same job," aren't we? Letters will be following as we can write them. With greetings and best wishes to all.

Another Church Omitted by Mistake From List of Living Link Churches

The Woman's Missionary Society and the church at Muskogee, Oklahoma, support, as their Living Link, Miss Ina Smith, who went to Mexico in September. John L. Brandt is the pastor of this church and, because of his own missionary spirit, he has had much to do in developing interest in the missionary cause among his church people. His name should have appeared in the Annual Report as pastor of this Living Link church.

A Church That Will Grow

Dear Publishers: I have inspected WORLD CALL very closely. I consider it a good assistant pastor and I am sure I can place it in enough homes of my church so every member shall have access to it. The following names constitute my first order for it. Other names will follow soon until the entire membership has access to the *greatest missionary paper* I ever saw. S. E. WILKIN,

Minister of Church of Christ, Prague, Oklahoma.

Splendid Prospects for the New Year's Work

From the Northwest the following comes from W. F. Reagor, pastor of the McKinley Park Church, Tacoma, Washington: During the month the pastor conducted a two weeks' meeting. Beside the visible result of thirteen additions, it gave the church a good start into the fall work. The whole work is well organized at this time. The meeting ended with a homecoming day which was also the annual business meeting. The report showed an increase consistent and permanent throughout the year. Our Christian Endeavor has grown to nearly 75; the Sunday evening audience has increased about 100 per cent. We are entering the New Year with a splendid outlook for success in every line.

Work Among Russians in Chicago Grows

John Johnson, our missionary pastor among the Russians in Chicago, writes: On Saturday, September 25, a special evangelistic meeting was held in Douglas Park section of the Russian colony. The meeting was a very successful one. Notwithstanding a hot weather wave, the hall was almost filled to its capacity and all were very much interested in the program. It is possible that we may be able to open a branch mission in that section of the city and our church is looking toward it.

New Testaments in Lonkundo for Africa

The last word received from W. R. Holder and family on their way back to Africa, is dated October 8. This note was written on board the steamer *Anversville*. Mr. Holder wrote:

"We have a very happy party. The Byerlees and Miss Allumbaugh are growing enthusiastic over Lonkundo and getting along very well indeed for the time we have been able to give to it. I called at the British and Foreign Bible Society in London and they assured me our Revised New Testament will be ready in six months; the Gospels and Acts, in two months."

"She Is Not Even Afraid of Cockroaches or Lizards."

Miss Florence Mills, who has been living alone for some time in the little house in Bayamon, Porto Rico, is delighted to think she again has companionship. Frances Carpenter, the elder daughter of Mr. and Mrs. V. C. Carpenter, is to stay with her and go to school in Bayamon and Miss Mills rejoices in the coming of the new missionary, Miss Fanny Carlton. She says: "Miss Carlton is fitting in well. I think I have never seen anyone 'accustom herself,' as the Spanish say, so readily. She is not even afraid of cockroaches or lizards." Miss Mills further says: "It surely was good to get the Carpenters back again, all looking well and enthusiastic over the future of the work. They are already deep into it."

The New Church Building in Kingsport, Tennessee, Progresses

H. L. Patterson, minister of the Kingsport, Tennessee, church, writes: Progress has been made on the construction of the new building. The roof is finished all but two squares which are uncovered because the tiling gave out and had to be shipped in. This has caused a delay and will keep us from finishing the work on schedule time. The plasterers will take charge in a few days and, after they are through, the finishing work will not take long. Half of the month was given to this work. I attended the state convention at Memphis and was given a place on the program to present the work at Kingsport. We have won many friends by this opportunity which will materially help in placing our church on a self-supporting basis.

Two New Missionaries Arrive; One in India, One in Africa

Word has come of the birth of a daughter, on October 5, 1920, to Mr. and Mrs. T. Newton Hill, of Bina, Central Provinces, India. They have named her Mary Lynne Hill.

A cable from Bolenge, Africa, says that a son was born, on October 26, to Dr. and Mrs. G. J. P. Barger.

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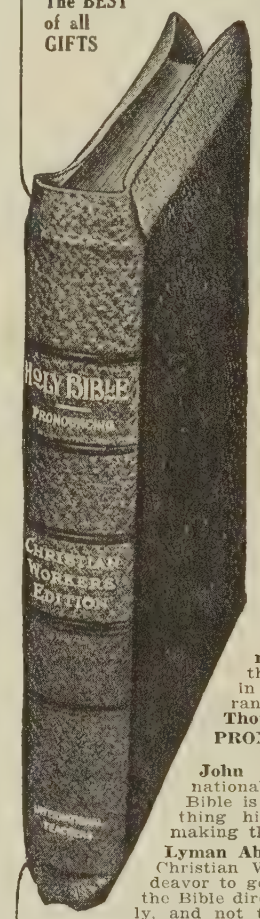

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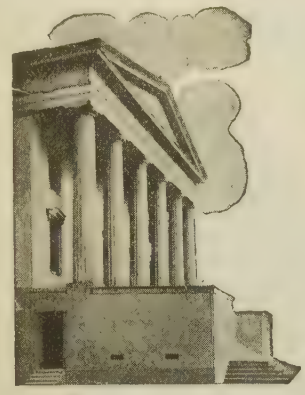
Lexington, Ky.
FOR MEN AND WOMEN



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Sons and daughters of ministers, honor graduates of high schools, ministerial and missionary students.
Address R. H. CROSSFIELD, President

Is This the "Best Circle in the United States"?

At the beginning of the Five-Year Campaign the Winchester, Kentucky, Mission Circle was accepting $50 a year as their aim. This past year (1920) they have paid $500 toward the scholarship and support of a young woman now in the College of Missions, who is preparing for service in India next year. Recently they sent in 14 Life Memberships and they report 33 WORLD CALL subscriptions among their membership. Next year they will undertake this young woman's support in India at $1,000 and they say that there is another girl in the Circle who desires to enter the College of Missions next year to prepare herself for Africa. The happy circle mother writes, "Now, isn't Kentucky's Winchester Circle the best in the United States?"

A Panther Terrorizes the District About Pendra Road, India

"Since taking up the work at Pendra Road," writes Mr. W. G. Menzies, "we have had twenty-seven baptisms and five added otherwise. The church has come forward greatly in her gifts and missionary zeal. Nearly all the Christian farmers have been helped with a loan for their seed grain out of a fund given by two of the Christians whom I helped in the early days of their discipleship. One of them I took just after he came out of the hands of the police and today he is the brightest student we have in the Bible College in Jubbulpore. Dr. Macdougall says he does not think the college ever had a finer student.

"Within the last two months a panther has been playing some of his tricks around Pendra Road. He went right into the village near the sanatorium and took a woman who was asleep in the house with her children and mauled her before she could utter a sound. He dragged her out of the village and helped himself until he was satisfied. A few nights later he took a man in another village and, since then, he took the old temple priest who has his little shrine by the roadside, between our bungalow and the Sanatorium bungalow. The panther left thirty-two wounds on the body of the priest besides helping himself to as much as he wished of the priest's body. The old fellow felt that being a Sadhu, or holy man, he was immune to tigers and panthers. The old lady Sadhu is an object of admiration these days. She knew nothing of what occurred until the next morning when the blood marks and the indications of a terrific struggle were evident at the wayside shrine. The panther had dragged the priest into the jungle about fifty yards away.

"We are making a trap to catch the panther. This is missionary service. If we can save the lives of men by catching and killing the panther, we will be doing a great service. The panther has killed four people and this morning wounded another."

Three Things More Important Than Eating

"One rainy afternoon a bright little woman, one of our near neighbors, came in for a call," writes Edna P. Dale, of Nanking, China. "As she began talking we realized that this was no ordinary visit but that she was deeply concerned over some problem and had come for help. She soon began to talk about two friends of hers who are Christians and deeply interested in personal work. 'The three of us and our husbands,' she said, 'have agreed that every day we will put soul-winning in the first place in our lives. There are three things that shall be more important than the eating of our three meals and, until we have done these three things, we will neither eat nor sleep. First, every morning for an hour, we will pray for our country to be brought to Christ. Secondly, we will give our money to the church. Before we buy our rice or touch a cent for ourselves we will put one-tenth into the Lord's treasury. Thirdly, we will speak about Christ to someone every day. We will not sleep at night until we have carried out this program. We know that the only hope of our country is the Christian religion and now we are going to act as though we believed this. Our first object will be to bring our friends and neighbors to Christ. I have been a Christian longer than either of my friends and, naturally, they come to me for help in understanding the Bible. But it has been a long time since I have studied; there are many things that I cannot explain. I need to be taught myself. If we are going to lead people to Christ we must know how to teach them. Would it be possible for all of us to come to the Bible Teachers' Training School and take some classes?' Our hearts thrilled in response to her earnestness and we knew that we must find a way. These women were not prepared to enter our regular classes, but we made a quick decision to arrange a special class and have one of our most capable students teach it."

What a School of Missions Means to One Tennessee Church

Lee E. Glass of Memphis writes under date of November 8 asking for twelve copies of the volume of Annual Reports of the societies composing the United Christian Missionary Society for the use of their teachers in a School of Missions in the near future at the McLemore Avenue Church. He adds: "Last year we had an enrollment of 156 in our School of Missions and we hope to have at least 200 this year. We attribute the increase in our missionary offering largely to the education received in the School of Missions."

1855 1920
BUTLER COLLEGE

A standard co-educational college well located. Indianapolis is the capital of the State of Indiana and is near the center of the great brotherhood of Disciples of Christ. Butler College is co-ordinated with the College of Missions where missionaries for Home and Foreign fields are being trained.

A COLLEGE OF LIBERAL ARTS. Courses may be taken leading to academic degrees — as A. B., A. M., B. S., and M. S.

A CHRISTIAN COLLEGE. Splendid opportunities for Ministerial and Missionary Education. Butler College and the College of Missions offer forty courses in religious education, all under competent, well-trained professors.

A COLLEGE FOR TEACHERS. Accredited by the State Board of Education of Indiana for the training of teachers. Butler College last year established a separate department of Education and is enlarging this department for next year.

COURSES IN BUSINESS ADMINISTRATION. Beginning with the opening of the fall semester, Butler College will offer new work in Business Administration.

Winter Semester opens Tuesday, February 1, 1921

For further information address

BUTLER COLLEGE INDIANAPOLIS, IND.

OUR DEBT OF HONOR

TO BE PAID

December 12, 1920

By the direction of the Cincinnati Convention, our National Boards cooperated with the Interchurch World Movement and guaranteed its expenses to the extent of five per cent of the $12,000,000 they hoped to secure.

The financial failure of the Movement makes it necessary for us to pay our underwritings. The St. Louis Convention advised a special appeal to churches and individuals to pay the $600,000 required.

It should be kept clearly in mind that some of our boards which underwrote have no money with which to meet the obligations. Unless this appeal for special gifts is answered generously, they cannot pay. This means that not only is their very existence in jeopardy, but what is more important, the honor of our people is at stake. We must either pay or repudiate. In order to pay, the money must be given.

PLAN

1. A cash offering. The money is needed NOW.
2. A minimum of a day's income from all members. Large gifts from well-to-do people.
3. If this offering is included in the Budget, churches are asked to raise and pay this Debt of Honor portion of the Budget on December 12.
4. All previous pledges to the Interchurch campaign should be collected and forwarded on December 12. The demand for the money is urgent.

The Notes at the Bank Are Now Past Due

The last note was due November 8. The banks have extended the notes for a short time, with interest, with the understanding that they will be paid at an early date.

The Bonds Will Be Returned

Letter of November 6 from the bank—"When a Guarantor completes the payment of the principal amount named in its guaranty, with interest determined as above, the Guarantor will receive back its instrument of guaranty with a letter from the Trust Company stating that the Guarantor in question is released from further liability on the guaranty."

How to Send the Offering

Checks, drafts and post office money orders should be sent as follows:

Treasurer, Underwriting Fund,
1501 Locust Street,
St. Louis, Mo.

Florida First State United Society

Dear Brother Burnham:

The Florida Christian Missionary Society and the Florida Christian Woman's Board of Missions have united into one society as an auxiliary of the national United Christian Missionary Society.

There will be some little delay perhaps in getting our lines set so that there will not be friction in the work. I think it would be wise for you brethren to get to us as quickly as possible with directions, information and suggestions with regard to the work.

As I have retired from business and am in moderate circumstances, the convention thought it wise to elect me as President of our United Florida Society. Whether they have done a wise thing or not in this regard remains to be seen. I have accepted the position first of all because my heart is in the work and, secondly, because I was anxious that the State of Florida should be put on the map of our brotherhood. The indications are flattering for a year of advancement and development.

It is well to bear in mind that on account of the weakness of the churches in Florida as a whole, Florida is almost entirely a missionary state. The self-sustaining churches are very few. We have scattered disciples all over the state—people who have moved here from other sections, but we are credited with about 4,000 members in the largest state east of the Mississippi river.

We are going to give to the United Society the most loyal and enthusiastic support for the coming year.

Assuring you of my high personal regard and praying that the good Lord may bless you in the work you are trying to do in His Kingdom, I am,

Your brother in Christ,

RUFUS A. RUSSELL,

President Florida United Christian Missionary Society.

Crannell's Pocket Lessons
for 1921

Contains all of the International Sunday School Lessons for 1921, with References, Daily Bible Readings, and Analyses. Vest pocket size. About two hundred pages clearly printed on good opaque paper. Size, 2¾ x 5¾ inches. Substantially bound in cloth. Just the thing for the busy teacher or scholar.

Price, 40 cents

THE JUDSON PRESS
1701 Chestnut St., Philadelphia, Pa.

Another Famine Imminent in India

Miss Mary Kingsbury of Bilaspur, who soon returns to America for her furlough, writes: I am looking forward with great pleasure to another visit in the homeland. All that are left of my family are in California, so I shall take the Pacific route for the first time. It will be fine to be in California for a while and especially to spend the winter in a mild climate. I am really in excellent health and have very much to be thankful for.

Famine is at our door again and our hearts are very heavy for the suffering that will be the portion of the millions of the poor of this country.

A Good Method for Working Up a Go-to-Church Campaign

From F. A. Poffenberger of Waynesboro, Pennsylvania, comes this report: Rally day was observed in the church school on Sunday, September 26, with an attendance of 181. Plans were made during the month of September for a Go-to-Church campaign for the month of October. Preliminary to the campaign, a visit was made in every home of the church membership and also in the home of every non-church member in Waynesboro. Literature was left in each home and an invitation was given to attend the services during the month. This visitation was made by a committee of thirty-five.

A Day of Prayer for Missions, February 18, 1921

The first United Day of Prayer for missions was observed last winter on the first Friday in Lent, the day set for its annual observance.

A joint committee from the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions is now preparing the program for February 18, 1921, when the Day of Prayer will occur this year. Reserve this date!

Local committees should begin preparation as soon as possible, not forgetting to include provision for definite preparatory prayer. The program will very soon be obtainable at the headquarters of the United Christian Missionary Society, Missouri State Life Builidng, St. Louis, Missouri.

The Best Month Yet

W. P. Bentley, located with the First Church, San Francisco, California, sends an encouraging word: This month of September is the best in our pastorate here of three and a half years. We had evangelistic services during the whole month, led by Mr. LeGrand. About forty came forward. Already thirty have been added to our church. Most of these are substantial members and add greatly to the strength of our congregation. Our Bible school is having a remarkable growth, from about 100 to nearly 200, and the Endeavor has taken on new life. Prospects are brighter than they have been for several years.

Children's Home in St. Louis Remembered

A brief letter received from Charles A. Roper, superintendent of the Sunday school in Republic, Missouri, says that a barrel of apples was sent to the children's home; that A. T. Day of the cooper shop and a member of the church in that place gave the barrel and the Sunday school paid the express. The wish was expressed that the children were enjoying them.

Conductor of Music, Soloist and Cornetist in Evangelistic Meetings

ILLUSTRATED STUDIES IN STANDARD HYMNODY AND RELIGIOUS ART WHICH LEAD TO RECONSECRATIONS AND DECISIONS

W. E. M. HACKLEMAN, Irvington Station, Indianapolis, Ind.

William Woods College

A fully accredited Junior College for young women. Faculty of twenty-two trained specialists. Besides first two years of standard college course also offers in preparatory department last three years of high school. One of the very latest and best sound-proof Conservatory of Music buildings. New academic building with most approved laboratories and Domestic Science equipments. Five separate dormitories, three on cottage plan. Present productive endowment of $300,000, with quarter of a million yet due from Dr. Woods' estate.

For catalog and picture book write

Joseph A. Serena, President, Fulton, Mo.

"World Call in Every Home"

Report of the Committee on Recommendations of the St. Louis Convention

1. Concerning WORLD CALL, we offer the following:

WHEREAS, those who are most familiar with the facts of the various fields of missions, benevolence and education are most generous in their contributions both of service and money; and,

WHEREAS, the combining of five former publications in WORLD CALL has given us a magazine of extraordinary interest and merit, affording an indispensable medium of communication between the workers in all lands and all departments, and those who are supporting them;

THEREFORE, we recommend that in furtherance of the fine work that is being done by the Woman's Missionary Societies in securing subscriptions for the magazine, each church set as one of the chief goals of its year's work: WORLD CALL in every home, and that the minister and official board put this aim into the program of the church as a church.

This recommendation was adopted unanimously by the Convention.

A number of churches have already realized this aim. Some of them did so immediately after the separate magazines were united.

There are both country and city churches, large and small, newly organized and long established, in this group. All of them find the life and work of the church locally, as well as its fellowship in the world-wide advancement of the cause of Christ, greatly helped by the congregation's fuller acquaintance with the wonderful facts of modern missions, benevolence and Christian education.

What is the use of living in this new age and not availing ourselves of the advantages and blessings it puts within our reach? Why should a church that spurns tallow candles and split-log benches leave its members ignorant of the great brotherhood's supreme achievements?

In the whole range of present-day publications there is nothing beyond their local newspapers that will prove more interesting to your friends and neighbors.

Farmers, miners, merchants, mechanics and bankers, as well as teachers and ministers, testify to their actual fascination with WORLD CALL.

The final word of convincing proof as to the magazine's attractiveness comes from a great military school. A vigorous boy of sixteen remarked in a letter to his mother, "Jack is reading my WORLD CALL. The copy in the library is about worn out."

The American Boy magazine was guessing right when it decided to make a serial feature of the sort of material WORLD CALL is publishing all the time.

Solve Your Christmas Gift Problem by Sending World Call. Only $1.50 for a Whole Year!

WORLD CALL **Missouri State Life Building** **ST. LOUIS, MO.**

WANDERLAND — WONDERLAND

A Strange Christmas Dinner

by Hazel A. Lewis

CHRISTMAS in a far-away Chinese town! Can you imagine what it would be like? And what would you have for dinner? Let me tell you of the wonderful dinner that an American family ate one Christmas day in a town in China, hundreds of miles from railroads, or the sea coast. Just a queer old Chinese town along the road that travelers used when they were on their way out of the country.

In this American family there were a father, mother and two girls. They were brave and happy, but there was no use trying to pretend that they were not hungry for a good Christmas dinner. The only thing of which there really was enough was rice, and that does not sound very promising for Christmas Day!

Mothers can nearly always find a way out of every difficulty, and this one did. She sent the father and the girls away and told them not to come back until dinner time, for she was going to be very busy. They went exploring in the queer streets of the town, wondering all the while what could possibly happen, or what mother could do to get a Christmas dinner for them in that strange place.

When they returned, she was waiting for them with the queerest smile on her face!

"Come in," she said, "the grapefruit is ready and waiting; but you must not be too long in eating it, for the soup must be hot.

"Grapefruit and soup! You would never have thought such a thing possible. And then Mother

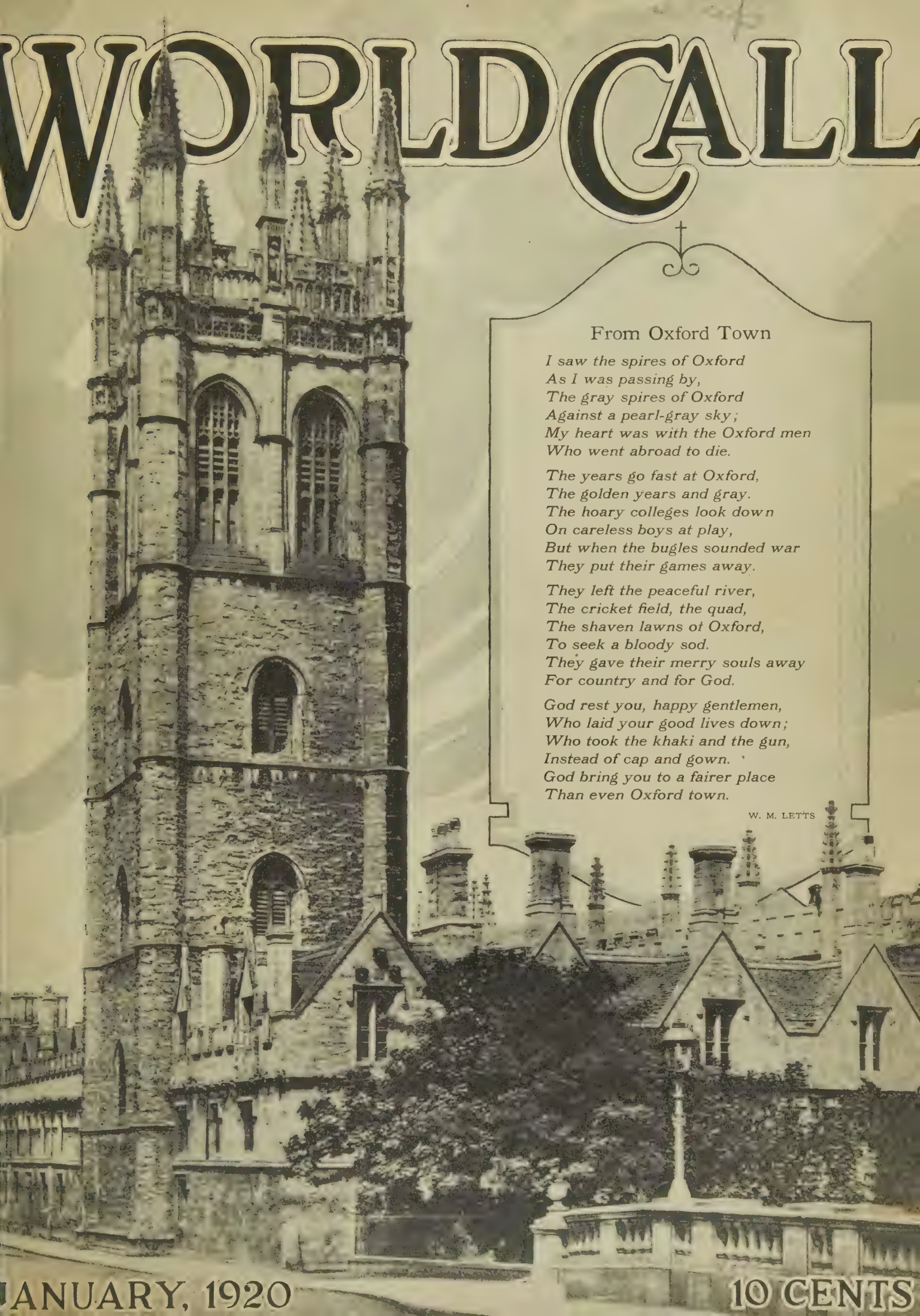
brought in the turkey, with oyster stuffing and cranberry sauce, and mashed potatoes, and the best gravy! She served it all with the merriest laugh, and every time she brought in a new dish the family applauded and ate all the more. She warned them to "save room for the dessert," but she wouldn't tell them what it was. Finally she brought it in, covered up tight and put it on the table.

"Plum pudding," she said, "for nothing else would do for such a Christmas dinner."

At last the dinner was over and the family voted it a great success. Would you like to know the secret, and just where the mother found that dinner? It is very easy—out of her head! Just the same place that fairies and castles come from. She had pretended it all! The only way that father and the girls knew it was grapefruit, or soup, or turkey, or plum pudding, was because Mother called it that! Each time she brought another dish they waited to hear what she said it was and then they enjoyed every bit of it. For you see, all of the dishes had in them the same thing—rice!

In the Arabian Nights you will read a story of a Barmecide Feast, which was all pretended. But I think this was a braver, happier feast than that. Would you like to know the names of those Americans who ate the strange Christmas dinner in a Chinese town? It was Dr. Shelton and Dorothy and Dorris, and the clever mother who thought about it was dear Mrs. Shelton—all of them brave, happy missionaries to far-away Tibet.

WORLD CALL



From Oxford Town

I saw the spires of Oxford
As I was passing by,
The gray spires of Oxford
Against a pearl-gray sky;
My heart was with the Oxford men
Who went abroad to die.

The years go fast at Oxford,
The golden years and gray.
The hoary colleges look down
On careless boys at play,
But when the bugles sounded war
They put their games away.

They left the peaceful river,
The cricket field, the quad,
The shaven lawns of Oxford,
To seek a bloody sod.
They gave their merry souls away
For country and for God.

God rest you, happy gentlemen,
Who laid your good lives down;
Who took the khaki and the gun,
Instead of cap and gown.
God bring you to a fairer place
Than even Oxford town.

W. M. LETTS

JANUARY, 1920 10 CENTS

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EDUCATION *and* MISSIONS

These two great enterprises of the Church go side by side, hand in hand and heart to heart. Witness the host of young people, now in the colleges, whose likenesses appear herein.

Equal in Importance

The preacher is more essential than the pulpit. The missionary is more essential than the mission station. These young men and women are preparing for Christian service. They are the leaders of tomorrow.

Equal in Support

The Christian College has its colossal task—the training of these and hundreds of others for the work at home and abroad. Unless the Church furnishes the men and the money the colleges cannot furnish the ministers and missionaries.

Observe Education Day

Sunday, January Eighteen

Put Education in the Budget

Unless the Christian College survives the Christian Church will perish

---

Send all offerings for education to

BOARD OF EDUCATION

222 DOWNEY AVENUE INDIANAPOLIS, IND.

CORNELIUS PRINTING COMPANY, INDIANAPOLIS

MINISTERS OF RECONCILIATION

Above—Battle Cruiser Renown of British Navy; length, 500 ft.; speed, 40 miles; guns, 15-in.; projectiles, 1 ton.

Right—Lady Nancy Astor, nee Langhorne, of Virginia, and her children.

Below — The Prince of Wales reviews West Point Cadets.

(Photographs copyright—Underwood & Underwood, N. Y.)

While America Was Entertaining the British Prince, England Was Electing an American Woman to the House of Commons. In the War British Ships Carried and Convoyed 60 Per Cent of the American Troops and Supplies

WORLD TALL

As the Church Pennant and no Other Flag
Flies above Old Glory
in the United States Navy
So God's Call to Service
Transcends All Other Calls

EBRUARY 1920

10 CENTS

And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, come ye after me, and I will make you fishers of men. And they straightway left the nets, and followed him. Matthew 4:18-20

And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! But, go, tell his disciples and Peter he goeth before you into Galilee: there shall ye see him, as he said unto you. Mark 16:6-8

WHO WOULD NOT ANSWER IF HE HEARD THE CALL?

(The picture, by Bernand, shows Peter and John on their way to the sepulchre on the morning of the resurrection.)

"FEED THE PROFS"

So yelled the students of Cornell as they recently paraded the streets in protest against the low salaries of their teachers. The salaries of teachers in colleges must be increased at once because

I. Economic Justice Requires It

Negro porters in hotels, scavengers of the streets in cities, unskilled ditch diggers, and hod carriers are receiving more pay than most of the trained, consecrated teachers in Disciple colleges.

The treatment of teachers in Disciple colleges is the outstanding economic crime of the Church.

II. Saving a Profession Demands It

College teachers are leaving the profession in alarming numbers because they cannot live on the salaries paid. Teachers in church colleges are being offered large increases to go to tax-supported institutions. President Neilson of Smith College says:

"We are facing the elimination of a profession."

III. College Existence Compels It

It is not too much to say that the very existence of the church college depends upon an immediate substantial increase in teachers' salaries. President Schurman of Cornell in speaking of teachers' salaries, recently declared: "Nothing less than the future of American civilization is at stake."

Yale, Princeton, Harvard, Smith, Cornell, and others are raising millions for salaries alone. What are the Disciples doing?

A Starving Teacher Can Not Teach a Living Gospel

IF YOU HAVE NOT

then

Observe Education Day

With Largest Offering in the History of Your Church

BOARD OF EDUCATION

222 DOWNEY AVENUE INDIANAPOLIS, IND.

CORNELIUS PRINTING COMPANY, INDIANAPOLIS

SPOKANE UNIVERSITY

The Story of Zanig Manongian

ZANIG MANONGIAN is a beautiful Armenian girl about fifteen years of age. She was reared in a comfortable home in Tokat, a village near Samsun on the Black Sea. Her mother died before the Armenian atrocities began in connection with the late war, so that Zanig, as the oldest daughter, was both sister and mother to her two sisters and baby brother.

When the order came to Tokat that all Armenians must go to the desert, the men were taken first, with their hands bound behind them. Mr. Manongian, although a prosperous merchant, was led away with the others and his children never saw him again. To the young girl now fell the hard lot of being both father and mother to the terror-stricken children, but she was strong and brave and she managed to secrete upon her person a considerable sum of money. Later, when the women and children were called out to start the long journey, Zanig would often carry small children a considerable distance for a piaster and the earned sums enabled her to increase her funds with which she purchased food whenever the occasion presented itself for her little brother and sisters.

A brutal soldier one day discovered that she had money upon her person, which led to her being thoroughly searched and robbed of all that she had, including her clothes. Clad only in rags she was obliged to continue her weary march, unable to secure for the family dependent upon her those supplies which were so essential. The two sisters grew weaker and weaker, and when disease swept through the company they both sickened and died, their poor starved bodies being left unburied on the sands of the desert.

At last the caravan came to the river Euphrates. The boys were bade line up on the banks of the river, Zanig's little brother being taken among the rest. Here the soldiers seized them and, wading part way out into the swift stream, threw them far out into the water, where the most of them were drowned. A few managed to scramble out upon the opposite bank, but strain her eyes as best she could, Zanig could not discern her brother.

After this her story was full of her own awful experiences which through three long years she endured in common with tens of thousands of the Armenian girls. At last she was lodged in the tent of an old Arab woman, who was kind to her and helped to nurse her back to health and strength. One night, bidding her kind friend good-bye, she slipped away and started for the north alone over the desert. Traveling chiefly at night and sleeping and hiding by day, she at last came to Aleppo, where the Near East Relief station received her.

She had been in Aleppo almost a year when I saw her and had been so well cared for that her face was again plump and fair, though it bears the branded marks of the Turkish harem. As she looked at me with her soft, brown eyes, I could see a pathos in them indescribably sad that will never pass away.

Her first ambition is to find her brother if he did not perish that day in the river, and then she told me that she wanted to be a teacher among her own people.

ROBERT M. HOPKINS.

WORLD CALL

To Give the Whole Gospel
To the Whole World
is
A Task for the Whole Church

MARCH, 1920 10 CENTS

China for Christ Movement Organized to Cooperate with the Interchurch World Movement At a Conference in Shanghai, December 16-20, 1919

FROM the New York office of the Interchurch World Movement came a call to the China Continuation Committee asking the latter to act for them in placing the world movement of the churches before China. Knowing that the Chinese Church as well as the missionaries were desiring at this time some comprehensive, united movement for the winning of China to Christ, the China Continuation Committee sent out a call to one hundred prominent Chinese Christian leaders and representative missionaries asking them to meet for the consideration of how best to launch this large movement and coordinate it with the Interchurch World Movement.

The results of the conference were gratifying to every individual in attendance far beyond the most sanguine expectations. The Chinese leaders, though slightly in the minority, were decidedly the most influential factor in the conference. The missionaries were eager to follow their lead which was statesmanlike and fully awake to the needs of the church and the nation at the present time. They insisted that the China for Christ Movement should be thoroughly loyal to the principles of Christianity and at the same time make a strong appeal to the patriotism of the Chinese. The salvation of China politically, economically, and socially is to be found in Christ. They assured the conference that such a movement would be financed heartily by the Chinese Church.

The present Interchurch National Missionary Society, working especially in Yunnan Province, has in a wonderful way enlisted the sympathy and support of the churches of China. There is every reason to believe that the new and larger movement will receive even more hearty support. At the suggestion of the Chinese present the conference voted requesting the Chinese chairman, David Yui, and the Chinese secretary of the Continuation Committee, Cheng Ching-yi, to act as a nucleus of the committee to launch the new movement for the accomplishment of the large amount of work outlined by the seven commissions of this conference appointed to consider the various phases of Christian activity demanded in China at the present time. Cheng Ching-yi was asked to be permanent chairman of the new Movement and of its Executive Committee. The Chinese alone in the Conference in a few minutes subscribed $4,000 a year for the support of an assistant for Dr. Cheng.

This whole movement is essentially of the Chinese. They, however, earnestly request the missionaries to take membership in the organization, and wish one-half the membership of their Executive Committee to be foreign. Thus it is evident that the great Church of Christ in China is in hearty accord with the missionary and his plan for the work, and the future relationships will be most cordial. The missionaries, as was so repeatedly and strongly emphasized in the conference, rejoice in the present opportunity to serve as assistants while the Chinese Christians take the leading positions in the China for Christ Movement.

It was a delight to us all to find this fine spirit prevailing as between Chinese leaders and the missionaries, and the splendid unity of spirit, purpose and plan of the Episcopalian bishops and Southern Baptist leaders; Presbyterians, and Congregationalists; American, English, and Continental churches, all praying and planning together as absolutely one body. It was distinctly understood that we were not framing up a plan of church union. However, it was clear in everyone's mind that the way to attain unto fuller unity is first to work together as brothers, and this we planned for in the fullest and most vital sense. It can be no surprise to the Christian statesman who is looking into the future if this China for Christ Movement becomes the actual working, efficient center of the Chinese Church of Christ which is to be.

Nantungchow, China. FRANK GARRETT.

Sow Money—Raise Men

¶ We are alarmed over the shortage of soldiers in Christ's army — Ministers, Missionaries, Teachers. We know that Christianity faces its greatest crisis of modern times. Our backs are to the wall for lack of man power. If the Church holds its present lines, not to speak of being triumphant, it must have speedily a host of trained recruits. It will take 100,000 new ministers and missionaries during the next five years to carry forward the work already developed.

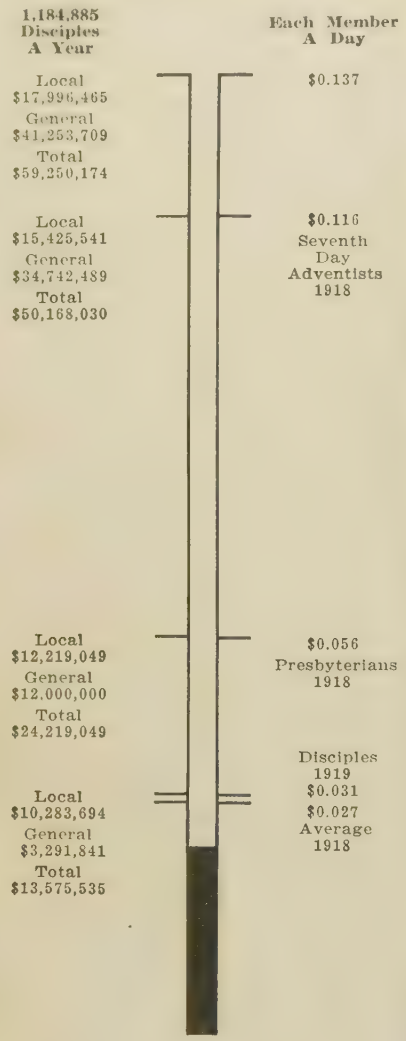
¶ We also know that an army cannot be produced without having training camps. Our Government spent millions on officers' training camps preliminary to raising an army. It spent other millions in actually training and equipping the officers for the new army of the republic. **It sowed money and raised men.**

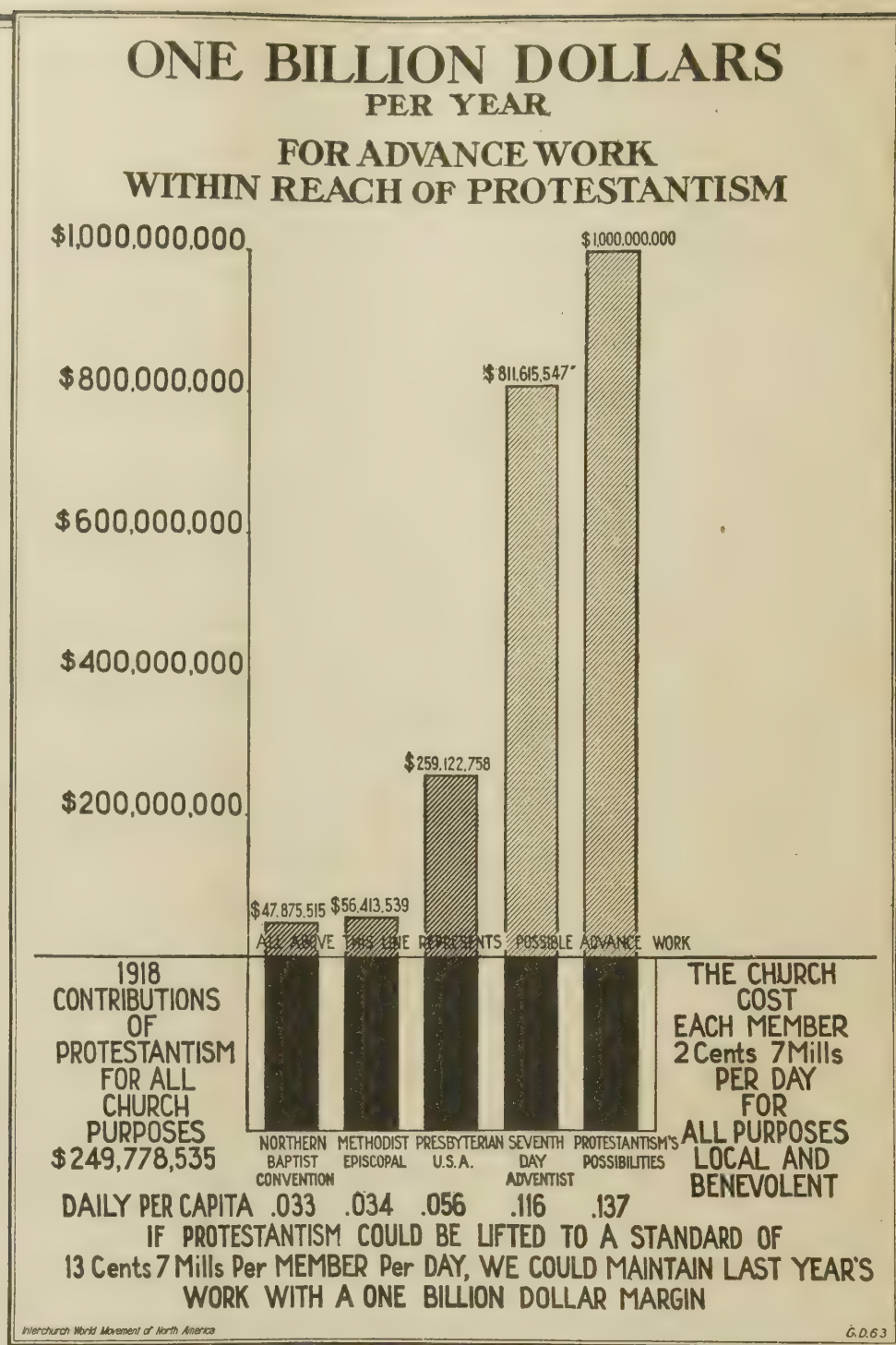
¶ But, do we know that the call for missionary and ministerial recruits is useless, even foolhardy, unless the schools where they are to be trained are adequately equipped and manned? The colleges and schools fostered by the Church are the training camps for turning out the leaders of God's conquering hosts. They will not be trained elsewhere. Millions must be put into these colleges if they are to perform this paramount service. They actually face extinction otherwise.

Sow Money—Raise Men

BOARD OF EDUCATION DISCIPLES OF CHRIST

CORNELIUS PRINTING COMPANY, INDIANAPOLIS





IT IS only by comparison with our low standards of the past that the preliminary budget of $1,320,214,551 for missions, benevolence and education from the majority of American Protestants seems a "staggering" amount to be raised in five years. A slight advance by all American Protestants over the scale on which the Seventh Day Adventists were giving in 1918 would produce the entire five-year Interchurch budget in one year!

As to the Disciples of Christ the case is equally clear. It is a shame to admit that complete enlistment of our membership is impossible. All ought to give as certainly as all have been baptized. But even the first year we ought to reach the scale attained by the Presbyterians two years earlier — about half that of the Seventh Day Adventists that year.

This would enable us to reach the $12,000,000 goal for 1920, and at the same time increase local church support nearly 25 per cent!

WORLD CALL

APRIL, 1920

10 CENTS

INTERCHURCH World Movement

The Nation's Peril and The Church's Shame

Our Underpaid College Teachers

Comparative chart showing daily wage scale and time required for preparation.

DAILY WAGE SCALE

Wage of carpenter $9 per day.

Wage of milk wagon driver $8.50 per day.

Wage of painters $7 per day.

Wage of average Disciple teacher $4 per day.

TIME REQUIRED FOR PREPARATION

Milk wagon driver one year.

Painter two years.

Carpenter three years.

College teacher at least ten years.

The salaries of our teachers in our colleges must be speedily increased at least fifty per cent to keep pace with living expenses.

This means that college incomes must be increased by the same percentage or disaster is inevitable.

We Must Raise the Interchurch Budget for Disciple Colleges

BOARD OF EDUCATION

222 Downey Avenue Indianapolis, Indiana

The Nation's Peril and The Church's Shame

Well! What Will You Do About It?

You see I'm all right, but the rest are not. I couldn't use my legs at all when the church people brought me to their hospital. But the treatment is helping me, and maybe some day I'll be able to walk and run and play like other boys. So I'm all right! But what about other boys and girls? Doctor and nurse say all the homes and hospitals are full, and every day boys and girls that have no home, no father, no mother, are turned away. They say it'll take a million dollars this year to let the National Benevolent Association of the Christian Church do its part. You'll help big, won't you?

CORNELIUS PRINTING COMPANY, INDIANAPOLIS

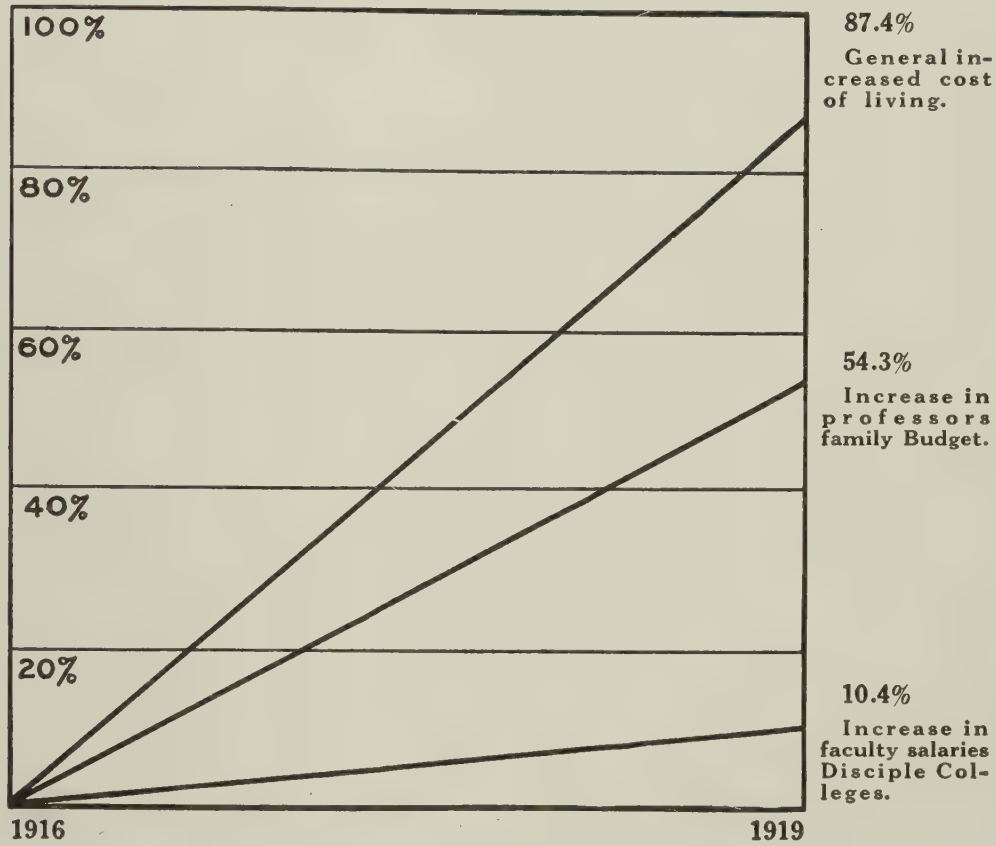
WORLD CALL

REATEST MISSION FIELD IN THE WORLD

MAY, 1920

10 CENTS

Is This A Square Deal?



Comparative increase in family budgets and faculty salaries.

This must be remedied or the Church stands convicted of being the most heartless employer to be found in the world's marketplaces.

The Interchurch Budget for Disciple Colleges Must Be Raised!

BOARD OF EDUCATION, 222 Downey Ave., Indianapolis, Ind.

CORNELIUS PRINTING COMPANY, INDIANAPOLIS

NEW YORK ~ LARGEST CITY AND

WORLD CALL

JUNE, 1920

10 CENTS

1910 DECENNIAL YEAR 1920

COLLEGE OF MISSIONS

INDIANAPOLIS, INDIANA

(THE SARAH DAVIS DETERDING MEMORIAL)

A Graduate School for the Special Preparation of Candidates for Missionary Service in Foreign and Home Fields

Devoted to the enlistment and training of leaders, both men and women, for Christian reconstruction and expansion in the new era of world missions now dawning after the war.

Offers specialized disciplines directed by scholarly methods to the actual tasks of the various departments of mission work in different countries, e. g., evangelistic, educational, medical, social, industrial and literary. Instruction given in an atmosphere of spiritual culture.

The following are the principal courses, based on the reports of the Board of Missionary Preparation, relating to non-Christian lands, and on the latest surveys of religious conditions in North America.

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3. Church History.
4. Science of Religion.
5. History and Comparison of Religions.
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7. Phonetics.
8. Sociology.
9. Folkways.
10. Social Reform.
11. Medicine.
12. Domestic Science.
13. Philosophy.
14. Ethics.
15. International Relations.
16. Religious Education.
17. Economics.

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2. American Social Conditions.
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9. Religions of China.
10. Religions of India and Persia.
11. Religions of Japan.
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14. Spanish.
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17. Hindi.
18. Urdu.
19. Japanese.
20. Lunkundo.

In addition to the above an ample curriculum of courses in BIBLICAL LANGUAGES, LITERATURE, HISTORY *and* THEOLOGY *is provided by the Faculty of Butler College.*

Since the foundation of the College of Missions in 1910, one hundred and fifteen of its students and graduates have received missionary appointments to the principal fields of the world.

Students are received from all Boards and all Communions. The degrees of M. A. and B. D. are conferred in recognition of prescribed achievement in graduate studies.

The College has comfortable residential facilities, with ample libraries. Some scholarships are available, and opportunities for self-support by preaching appointments. The eleventh year opens September 14, 1920.

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PRESIDENT CHARLES T. PAUL, or to WALLACE C. PAYNE, Registrar
COLLEGE OF MISSIONS, Indianapolis, Indiana

"The Field Is the World."—MATT. 13:38

CORNELIUS PRINTING COMPANY, INDIANAPOLIS

WORLD CALL

JULY, 1920

15 CENTS

INTERCHURCH WORLD MOVEMENT

G.S. F.S. 153

THE CHRISTIAN-EVANGELIST

A Journal of Christianity

IN THE task of extending the Kingdom of Christ on earth, no single agency is more important than the weekly religious paper. It reaches its readers when their thoughts are turning toward the services of the Lord's Day, and inspires in them a spirit of greater devotion.

Of all the religious periodicals published in the interest of the various Protestant communions, there is not one that surpasses *The Christian-Evangelist*, the great weekly paper of the Disciples of Christ. And no paper among us contains such timely and vital messages.

The one purpose of *The Christian-Evangelist* is to serve the cause of Christ through the brotherhood. It stands for New Testament Christianity, without compromise. It is a material factor in the instruction and inspiration of our membership.

The Christian-Evangelist

Offers its readers week by week, news, interpretation, emphasis, discussion and exposition of:

Our Plea
Church Doings
Pastors' Plans
Thinkers' Ideals
Schools and Colleges
World Christian Movements
Significant World News
Book Reviews
Children's Hour
Sunday School Lessons
Prayer Meeting Topics
Evangelism
Sermons and Songs
Pictures and Poetry
Lyric and Laughter
Helps to Service
Inspirations to Worship

All in the Christian Temper and with loyalty to the Divine Christ.

For more than fifty years this great religious weekly has helped in linking the thoughts of its readers with their Master, has carried the tidings of sacrifice and reward, has encouraged the people to greater effort.

The Christian-Evangelist wants to be used in helping to advance the cause of Christ. That is the reason for its existence. But the measure of its power is its circulation. You can greatly increase its influence, while at the same time you will have the benefit of its help.

These are great hours in the world's progress. You cannot afford to miss a copy of the paper. Every week there are single articles worth more to you than the price for a year. The best membership is an informed membership.

The Christian-Evangelist expects to reach the members of every church in the Brotherhood. Many of its friends, who realize the value of its influence, are active in enlarging its list of subscribers. Join this company and send us a list from your church.

Subscription Price $2.00 a Year

Christian Board of Publication - St. Louis, Mo.

PRINTING COMPANY, INDIANAPOLIS

CHARGE TO OUTGOING MISSIONARIES

By FREDERICK W. BURNHAM

President of the United Christian Missionary Society

Indianapolis, June 9, 1920

IT would be appropriate if Dr. Shelton or Dr. Macklin or some other of our missionaries who have seen long service on the field might be here to give this charge today. I can only give you the charge of another missionary, who, advanced in years and having endured abundant hardships, writes to a young missionary whom he had trained this inviting challenge to service. It is found in II Timothy, 2:3, "Take thy part in suffering hardship with me as a good soldier of Christ Jesus."

I bring this message to you not only because the fields to which you are going and the conditions of the world in our day foretell the possible endurance of hardship which awaits you, but also because the message itself rings true to life. It is a manly challenge, it looks at the facts of life with level eye, it blinks no part of the discipline out of which character is wrought. It is the call to the untested missionary of one who has learned in the school of experience.

Education has been defined as "the rise of the individual into the experience of the race," and this call of the Apostle Paul to take one's share of hardship as a good soldier of Jesus Christ fits the definition of education. It is the rise into the experience of the race.

There are three considerations which enforce this challenge.

First: The law of reciprocity demands it. "Other men have labored and ye have entered into their labors." Every path over which your feet shall go, whether the paved street of the city or the trail of the wilderness, has been wrought out of the labors of others. All the beginnings of missionary service, the translations, the literature, the schools, the hospitals, the training stations, are the results of the labors of others who have endured hardship, and you are to take your share and to add thereto.

Second: The law of comradeship enforces it. To be a good comrade one must play the game. You will play up to the fellows by your side. One of our chaplains who served in a hospital in France told me the other day of a colonel who was brought into his hospital grievously wounded and burned with liquid flame. As the colonel was recovering the chaplain asked him how it came that he, as an officer of rank, had suffered these injuries. The colonel replied that he could not stand it to be safe in a dugout back of the lines telephoning other men how to go out and get killed. He had to go over the top with them. Your sense of comradeship will keep you beside the bravest.

Third: Your own inherent sense of manliness, of womanliness, will demand response to this challenge. To do any less than to take your full share of hardship as a good soldier of Christ Jesus would violate the high sense of manhood which has been developed in you as the disciples of Jesus Christ. To shrink would be an act of turpitude. To take your share of hardship will be to rise to your own conception of manliness.

And now you are going out as the first missionaries appointed by the United Christian Missionary Society, and as ambassadors of Jesus Christ to the nations. I want to give you the assurance that you shall have the sympathy and support of the entire organized life of the Disciples of Christ. Henceforth our work is one. Every missionary in the home land, every teacher in our schools, every nurse in our hospitals or homes, will be sharing the task with you as you teach or preach or minister in the regions beyond. You are going out as the servants of no mere corporation (our organized work has its business aspects), but as the fellow servants of a living, loving Brotherhood who, through this organized agency, will support your endeavors, while individually they bear you up with constant intercession to the Throne of Grace.

WORLD CALL

THE KINGDOM ADVANCES

27 NEW MISSIONARIES GO FORTH

AN INTERNATIONAL JOURNALIST AS A MISSIONARY

CHEER AND CHALLENGE *from* the FIELDS

THE SUPREME COURT UNANIMOUS

ARMENIAN RELIEF FROM JAPAN

HEADQUARTERS OF UNITED CHRISTIAN MISSIONARY SOCIETY

AUGUST, 1920 15 CENTS

The Primacy of Prayer

By PETER AINSLIE

THE getting together of God and ourselves is the great ideal in human life. It is the fundamental basis of all good. The priests of Buddha say, "Think of Buddha and you will be transformed into Buddha." How much truer is this when applied to our heavenly Father! When we think of Him and hold communion with Him we are transformed by His Spirit into His likeness. Hence said an American preacher, "Let the day have a blessed baptism by giving your first waking thoughts into the bosom of God. The first hour of the morning is the rudder of the day." There is no other experience like it and none that can be a substitute for it.

Prayer is to our spiritual instincts what eating is to our physical needs. The inspiration of all the best in us has its motive power in prayer. It is the atmosphere in which courage, faith, truth and love grow, flourish and bloom. "Prayer is," says Brierley, "the gracious circulating of divine ideas through the human soul." It moves all our inspirations Godward and makes communion of man with God as normal in human experience as eating food or breathing air."

It is God's method of changing man rather than man's attempt to change God. The spirit of prayer comes from the Father. Some one has said, "It is God seeking for Himself on earth and finding Himself in man." The Spirit presses for entrance upon all souls. Only those who pray receive inwardly this atmosphere, which so awakens our hopes and aspirations for holiness that our words fail to convey our thoughts and in our meditations "the Spirit Himself maketh intercession for us." In none of this are we changing God, but God is so changing us that we are finding in His will the highest joy of human experience.

It is man's privilege to pray. There is nothing in the physical world that can respond in affection to the love of God, except man who holds communion with the heavenly Father and prays. Other things in nature respond to Him, such as the growing of animals plants and sand dunes, the changing of tides, air currents and seasons, the ripening of grain, vegetables and fruit, but all these have their day and disappear. Man lives by communion with the Father and is the praying product of the world. It is the fundamental experience of mankind, not only indicating his rightful nobility, but his undisputed kinship with God. Taller than the highest mountain, broader than the widest ocean, grander than the most gorgeous sunset, sweeter than a garden of blooming flowers is the humblest human soul—the only created thing that has the privilege of prayer.

In our bewilderment of approach to the Father we find in the first epistle of John a single sentence that shines as a star on our way—"If we ask anything according to His will He heareth us." There are three strokes. In the first we ask, implying faith in God through Jesus Christ our Lord; in the second, we bow to His will, surrendering wholly to Him, and as truly as the sap comes in the living trees in the springtime we are brought into the third, which is the blessed fact that God hears us. Not only the Scriptures abound in instances that God hears when His people pray, but the history of the past and the experiences of the present are witnesses that cannot be stared out of countenance nor browbeaten by criticism or opposition.

In the opening of the Anderson School of Natural History, Agassiz said, "I think we have need of prayer. I don't feel that I can call any one here to ask a blessing for us. I know I could not have anybody pray for us at this moment. I ask you for a moment to pray for yourselves." There in a silence that was solemn and beautiful the distinguished scientist and his pupils reverently bowed their heads in prayer to God. It was an appropriate opening for the study of nature. It must likewise be an appropriate approach to every daily task. Plato says, "The best and noblest action which a virtuous man can perform, and that which will most promote his success in life, is to live by vows and prayers, in continual intercourse with the gods: nay, all who would act with due consideration before beginning any undertaking, whether great or small, ought to invoke God." This is the witness of pagan culture and philosophy. It furnishes the background for the best in our race. Christian culture and philosophy can only exceed it by the nearness with which Christ has brought our heavenly Father and mankind together, thereby showing the fruits of the closer communion of souls whose constant prayers have changed first themselves and then others to the glory of God.

Prayer is the greatest comfort to the soul. A thousand things burden us as we thread our way through the years. There is no heart but has its trouble. Added to all this, man is characteristically lonely. Sometimes he plunges into all sorts of things for comfort, but only God can go into that inner chamber and there prayer finds the altar and benedictions of divine grace come as gentle as the sunrise, until all the soul is warm with heavenly light. A barren life becomes fruitful and its only explanation lies in the practice and mystery of prayer.

It is the greatest of all human experiences. Merely saying prayers will not give this experience, nor dropping into the mechanical and indefinite public or private prayer. The soul must put itself in preparation for prayer. It must not be contented with shallow wading. Go out into the deep. Until you do this you will never know anything about the joy of prayer. Like all rare things it is costly. Time, meditation, confession and sacrifice must be the ministrations at the altar of prayer. The best in us must be given to the best from God. Prayer is the method of possession.

With the wealth of human experience in prayer back of us every Christian is challenged to make greater changes in himself and human society by God's method of uplifting us by prayer. Jesus says, "Pray to thy Father who is in secret."

COLLEGE OF MISSIONS

Indianapolis, Indiana
Founded in 1910
by the
Christian Woman's Board
of Missions

A Graduate School
Devoted to
Special Preparation
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Approved by the United Christian Missionary Society

OFFERS CURRICULUM OF ADVANCED DISCIPLINES RELATED TO HOME AND FOREIGN FIELDS

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NEXT SESSION OPENS SEPTEMBER 14, 1920

Catalogue sent on application

The Entrance Beneath the Elms

Address

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or

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College of Missions
Indianapolis, Ind.

Ladies and Gentlemen —The Church

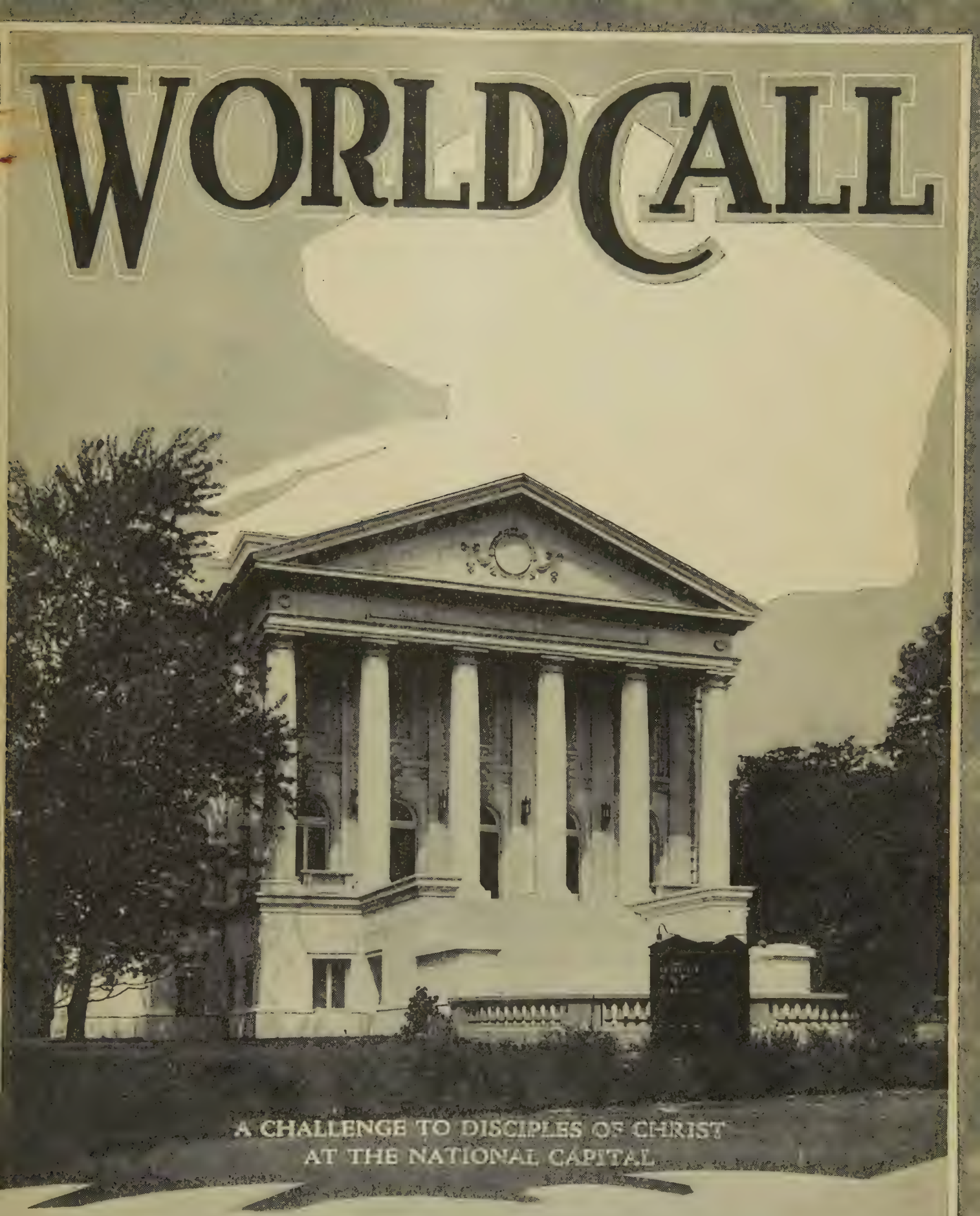
MUTILATED by its friends, gassed by its enemies, the Church of Christ is still the hope of the world. The perfection of its Head and the essential soundness of its body assure the final fulfilment of this hope.

It is only through misunderstanding or viciousness that the Church has enemies; it is chiefly through divided loyalty —magnifying a part above the whole, counting some doctrine or ordinance more vital than the whole of Christianity —that the triumph of righteousness is deferred.

In every congregation there are modest but glorious saints whose type will finally prevail; in every race there are wonderful converts after the order of Cornelius and Lydia who are but the file-leaders of the millions that will follow, until the Church shall stand forth, "Clear as the sun, fair as the moon and terrible as an army with banners."

CORNELIUS PRINTING COMPANY, INDIANAPOLIS

WORLD CALL



A CHALLENGE TO DISCIPLES OF CHRIST
AT THE NATIONAL CAPITAL

SEPTEMBER 1920 15 CENTS

Here Are the Facts That Will Inspire You to Give

First:

The Church Extension fund is a permanent fund, and is created by gifts from Disciples of Christ all over the world. The fund is used to help erect church buildings. The fund, August 1, 1920, amounted to $1,704,143.69.

Second:

This fund is a financial friend to the mission church that has no financial friend from whom it can borrow money with which to build. A loan granted out of this great fund to a mission church secures for the church local credit and gives it better financial stability in the community.

Third:

Present obligations: The Board has promised 133 loans aggregating $786,-250, and has also promised $64,700 in gifts to help build community houses, making a total of $850,950. We need a great annual offering to help pay the above amount.

Fourth:

This fund is kept in perpetual motion, because it goes to one church to help complete its building, and is returned in five annual payments, to go out again. Church Extension "runs the mill" with the water that has passed.

Fifth:

To prove that it has been in perpetual motion during thirty-one years please note the following facts: That $2,821,-056 has been returned to be reloaned. There is $1,704,143.69 in the fund at the present time. Therefore, the above returns on loans show that more work has been done by returned money than by the original fund.

Sixth:

This fund is a creator of wealth, because the churches helped actually raise two dollars for every dollar loaned. For example, thus far the Board has loaned the original fund of $1,704,143.69 plus $2,821,056 that has been returned, or $4,525,198.69. This amount has caused about $9,000,000 to be raised by the churches aided, and has thus produced $13,500,000 of church property.

Seventh:

Churches aided by this fund not only help themselves, but help others. These 2,058 churches have now a church membership of 309,582, a Sunday school membership of 259,227, and church property aggregating $13,500,000, according to the Year Book.

The above churches gave last year $2,747,034 for their local work, and $562,214 for Missions and Benevolences. Already 1,514 churches have paid back all they borrowed.

Does it pay to establish such churches? If so, give liberally to the offering in September

United Christian Missionary Society

July Executive Committee Meeting

THE Executive Committee of the United Christian Missionary Society met in St. Louis, July 21. The following members were present: Mesdames Carney, Fillmore, Harrison, Latshaw, Scott and Weaver. Messrs. Clarkson, Logan, Morgan and Philputt.

Home Work. The following actions were taken.

1. That the proposition to have the National Benevolent Association of the United Christian Missionary Society assume ownership and management of the Christian Church Hospital in Kansas City be given careful and sympathetic consideration. That Mr. Mohorter, Mrs. Latshaw and Mr. G. W. Muckley be requested to serve as a committee to thoroughly investigate and make report to the Executive Committee of the United Christian Missionary Society.

2. That C. B. Osgood be called as South Dakota Evangelist, in cooperation with the South Dakota Board and that the United Christian Missionary Society appropriate one-half of his salary—the salary to be $2,400 a year.

3. That an appropriation of $1,000 be made for a student pastor at University of Washington. That this work is to be in cooperation with the West Washington Board and the University Church.

4. That in view of certain outstanding needs in the northwest, as of the home at Walla Walla, a student pastor at Seattle and others, a special financial effort be put forth in the northwest this fall to meet these needs.

5. That we approve the plan of the National Benevolent Association to send letters to the Indiana preachers regarding the opening of the home at Marion and to ask for a special offering to make possible the opening of the home this year.

Foreign Work. The following motions were voted:

1. That the United Christian Missionary Society do not enter into the work in Santo Domingo and Haiti at the present time.

2. That Miss Blanche Parker be appointed as missionary of the United Christian Missionary Society to China.

3. That while sympathizing with the work and need, because of our pressing obligations, we do not respond to the request that has come for assistance to the German missions in China.

Missionary Education. Mr. Yocum made report of the reprinting of the leaflet on The Missionary Committee in the Sunday School and the issuing of a booklet of 8 programs on Stewardship for platform use in the Sunday schools for the summer.

Treasury Department—The report of the Treasury Department was read, asking for advice and action on a number of considerations growing out of the setting up of the united treasury.

The following resolutions were in accordance adopted:

1. That the President, and either Vice-President, and the Recorder, be authorized and hereby are authorized to sign Annuity Bonds on behalf of the United Christian Missionary Society.

2. That the President or either of the Vice Presidents on and after October 1 be authorized and hereby is authorized to countersign all checks drawn on the treasury of the United Christian Missionary Society.

3. That all bills be approved by the head of the department in which they have been incurred, that they be sent thence to the Recorder or Assistant Recorder who shall draw for them warrants on the treasury of the United Christian Missionary Society.

4. That the Treasurer and all associated with him in the handling of the funds of the United Christian Missionary Society be bonded at the expense of the Society.

5. That until after Oct. 1, 1920, the bond of the Treasurer of the United Christian Missionary Society be fixed at $10,000, after that date at $100,000.

6. That each board where legally possible, turn over the custody of permanent and annuity funds to the United Society treasury, October 1, 1920.

7. That, since the Treasurer of each board does not serve in the treasury of the United Society, the Treasurer or one of the Associate Treasurers of the United Society be elected Treasurer of the board not thus represented, for legal purposes.

8. That the Executive Committee request that all general funds be turned to the treasury of the United Society, Oct. 1, 1920, with the understanding that such funds will be applied to the department of work for which they have been given.

9. That request be also made of the several boards to submit to the Executive Committee programs of future work for which they stand obligated, by the September meeting of the Executive Committee.

Promotional and Regional. The following recommendations of the Committee and the Officers' Council were adopted:

1. That, while keeping faith in relation to pledges and obligations already made, beginning with October 1, 1920, it shall be the policy of the United Christian Missionary Society to make its appeal directly to the churches.

2. That the United Christian Missionary Society shall adopt a definite budget based upon the combined needs of the several phases of its work.

3. That the Executive Committee recommend to the International Convention askings for the United Christian Missionary Society and its auxiliaries for the year beginning October 1, 1920, which shall be approximately $5,000,000.

4. That these askings shall be prepared and presented in two divisions, one for the regular maintenance, amounting to $2,500,000 approximately; and the other, approximately $2,500,000 for necessary enlargement.

5. That the budget for maintenance shall be proportionately distributed to the churches, and that the askings for necessary enlargement shall be presented as a challenge to the brotherhood, but not distributed to the churches.

6. That in presenting the annual budget to the churches the needs on which this budget is based shall be presented and each church be given a suggested goal, based upon its interest in the missionary program of the brotherhood and its ability to give; and in order to do this intelligently, that the churches be studied and grouped.

7. That the churches be asked to send all funds intended for its auxiliary organizations directly to the treasury of the United Christian Missionary Society.

8. That the budget be promoted by the Promotional Division through: (a) The Publicity Department, by use of magazines, news items, literature, advertising and stereopticon. (b) The Field Department, through conventions, state, district and county, rallies, institutes and personal visitations. (c) The Finance Department, by use of the Every-Member Canvass, definite objects in service, special day offerings and individual gifts.

9. That it shall be the policy of the United Christian Missionary Society through its Promotional Division, to cooperate in budget promotion with the Board of Education and with state and other organizations through conventions, conferences, institutes, rallies and the Every Member Canvass.

The following recommendations were also presented and adopted as the result of a conference on July 21, of the Promotional Committee of the Board of Education and the Promotional Committee of the United Christian Missionary Society.

1. That the Board of Education and the United Christian Missionary Society shall each adopt a definite budget for itself.

2. That these budgets consist of two divisions—one for maintenance and the other for enlargement and betterments, built upon actual needs.

3. That in view of urgent necessity of getting the budgets to the churches immediately we recommend that the Board of Education and the United Christian Missionary Society appoint committees that can cooperate in formulating, distributing and promoting their budgets, and that this committee be given power to act.

It was further voted that the Executive Committee of the Christian Woman's Board of Missions be asked to release Miss Trout for as much time as necessary for the work of the Promotional and Regional Committee.

The following recommendations were also voted:

1. That the resignation of Mr. C. B. Osgood as Regional worker for N. and S. Dakota and Minnesota be accepted.

2. That Mr. M. M. Moss be secured as regional secretary for this region, salary $2,400.

3. That $150 be appropriated for above regional office equipment.

Miscellaneous—It was voted that indorsement be given to letters that had been prepared under auspices of Mr. Burnham, Mr. McLean and Mrs. Atwater, and sent to large numbers of ministers and laymen, giving information concerning matters pertaining to the United Christian Missionary Society, and urging attendance upon the International Convention in October.

2. That indorsement be given the August News Letter prepared for missionary societies of the Christian Woman's Board of Missions, with the request that this letter be sent to the ministers of our churches, as named in the Year Book.

3. That the Annual Reports for 1919-1920 of all boards be made uniform in size and style that they may be bound in one volume for distribution.

4. That the recommendation of the Officers' Council that Mr. Hopkins be invited to attend the International Sunday School Convention, in Tokyo, Japan, in October, be passed to the Bible schools with the approval of the Executive Committee asking that the schools send him by special offering.

ELLIE K. PAYNE, *Recorder.*

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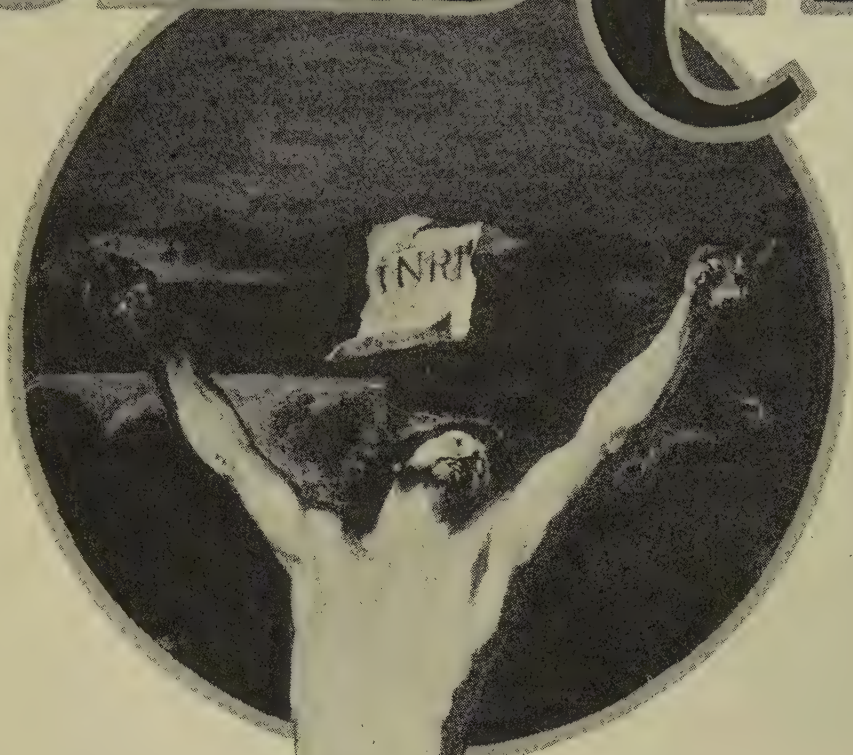
WORLD CALL



Shall we not keep Faith?

OCTOBER 1920 15 CENTS

The NINETEENTH AMENDMENT

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of sex.

Congress shall have power to enforce this article by appropriate legislation.

Technically, this amendment does not bestow the right to vote upon women; the privilege of the franchise is conferred by state constitutions. State constitutions have still the right to fix the qualifications of the voter, educational or otherwise, and to limit the franchise in any way, except that states must not discriminate against women. To that extent, provisions in state constitutions which have excluded the women from voting, are annulled.

The plea of the Governor of Vermont that he could not call the Legislature to pass upon the amendment because such ratification would violate their constitution, was the merest piffle. The manner of the ratification, and its constitutionality, were determined by the federal constitution. No governor had any part in it, or responsibility, other than to convene the legislature. Of course it would violate the state constitution if passed. It would annul any provision excluding women from the vote, just because they were women, as it would annul a similar provision in any other state constitution. The federal constitution provides that it shall be the supreme law of the land.

The anti-suffragists of the Tennessee legislature are making a hard fight to undo the ratification of August 18. While I do not wish to offer a snap judgment on a constitutional question, it is my opinion that their efforts will be entirely unavailing. The people of the United States have spoken, the requisite two-thirds majority of both houses of Congress has spoken, the legislatures of three-fourths of the states have spoken, the Supreme Court of the United States has spoken. It is finished.

As a result of this amendment, at least 9,000,000 women now have the right to vote, and to vote for all officers for whom men may vote. Ordinarily, this also makes them eligible to hold the offices for which they may vote. There may in some states still be a discrimination against the women for which the states are not responsible. This is in reference to their citizenship. For example, the constitution of Indiana provides that citizens may vote, and also aliens who have declared their intention of becoming citizens. Federal statutes determine the matter of citizenship, and no provision is made whereby a married woman may become a citizen independent of her husband. If he is an alien, she is an alien, though born in and always a resident of this country. Whether or not he has declared his intention of becoming a citizen, or, as it is called, taken out his first papers, there is no provision made whereby a wife may take out her own papers. He may vote indefinitely on the strength of those first papers, while she may not vote, or become a citizen, until he has taken out his second papers and completed his naturalization.

This presents a nice constitutional question, and I should like to see it tested—whether the federal constitution, the supreme law of the land, which provides that there shall be no discrimination by reason of sex, does not supersede federal statutes which declare that married women are not citizens unless their husbands are.

All women are not yet ready to vote, any more than all men; some from ignorance of their right, some from indifference. The same methods will be necessary to get out the woman vote as are necessary to get out the man vote. A very small proportion of political campaign funds are spent to change votes—they are spent to get out the vote. Excitement and enthusiasm are stimulated to increase the interest in the result, and promote competition. But never in the history of the world has the electorate been increased by a body so ready to vote, so educated for the ballot, as this body of women. They are reading, thinking, intelligent citizens, already taking their full share of work and responsibility. There will be no millennium because of their admission to the ballot, but it is inevitable that to a great degree politics will be cleaner—municipal government will be cleaner.

Women will be partisan, as they should be. They will enter politics, as they should. Politics has been defined, by a woman, as "patriotism on the job." Women are patriotic enough to see that in this government, always known as a two-party government, the way to accomplish the most for the country is through a political party. That is the cooperation that gets things done.

The heaviest voting among the women in this fall of 1920 will doubtless be in the west, where they have had full suffrage by state action for a number of years—in Wyoming since 1869—and they have acquired the habit. The women of the east are not less interested, but many of them are conservative, and it will take longer for them to vote in full numbers. While the south has been almost solidly against suffrage, excepting only Texas and Arkansas, there will probably be no effort made to forcibly prevent the women from voting as there has been to prevent the Negroes, but the women there are more dependent and less likely to accept the responsibility at first.

The Nineteenth Amendment is accomplished. The educational process, extending up to the time of its adoption by Congress, was long and tedious; but the course of its ratification has been remarkably short. There is now no political reason why women should not take any place in the economic or business world for which they are fitted.

MRS. EDWARD FRANKLIN WHITE.

[Mrs. White is one of the real leaders of Indiana, not merely in the suffrage movement, but in everything relating to the higher life of the state. She is a lawyer of high standing, a successful Sunday school teacher in the Central Christian Church, Indianapolis, and an honored wife and mother.]

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The United Society is now ready to offer its new Annuity Bonds for investment to the Brotherhood. Consider the following in connection with these bonds:

1. Annuity money does double duty. First, it produces for you a safe, sure income, as long as you live. Second, the principal helps to advance the Kingdom of God after you are dead.
2. These Annuity Bonds at 6% are equal to an 8% secular investment, because they are non-taxable, there are no commissions or attorneys' fees to pay, and no time is lost in re-investing the money.
3. 6% is paid to annuitants fifty years of age or over, and the annuity is sent every six months without notification. You always get your annuity on the day it is due.
4. A joint bond is issued to husband and wife. At the death of either, the annuity continues to the survivor throughout life.
5. The Annuity Bonds are absolutely safe. All of the income, all of the permanent funds, and all of the property of the United Society is back of them. In addition to this, the principal is invested in safe securities until the death of the donor.
6. When the money is released by the death of the donor, it will be used to support the orphan, and the aged, or in support of the aged ministers, or to erect some new church building in a needy field, or to preach the gospel at home or on the foreign field.
7. Annuity Bonds will be issued for any amount from $100.00 up. Send in your check stating legal name, or names, and age. The bond will then be issued, legally signed by the proper officers of the Society, with the official seal upon it, and mailed at once.

The first one hundred people who invest in our Annuity Bonds will be enrolled on our ANNUITY BOND ROLL OF HONOR. The first Bond has already been issued. Why not be among the FIRST of the FIRST ONE HUNDRED?

For literature, sample bonds, and full information, address:

Finance Department

United Christian Missionary Society

1501 Locust Street, St. Louis, Missouri

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The CONVENTION CALL

MANY things conspire to give extraordinary importance to the International Convention of Disciples of Christ of 1920, to be held October 18 to 24, in the great Coliseum at St. Louis.

The United Christian Missionary Society, organized at Cincinnati a year ago and incorporated and located in St. Louis since then, is beginning its actual operation. It is an absolutely democratic organization. Every member of every Church of Christ is a member. All who can possibly do so should attend this first and formative convention. Those who cannot come should make sure that they are represented by the minister and as many other members of the local church as possible, both to express the will of the members and to bring back first hand reports of the convention.

Probably the constitution of the United Christian Missionary Society needs revision. As a democratic body we must attend to this ourselves. Possibly the actions of the Executive Committee and the Board of Managers should be changed at some point as well as carefully reviewed in every respect. How can we do so if we are not there? Certainly the choice of officers for the first year of the Society's actual operation is a matter that concerns us; and there is no voting by proxy. We must be there.

St. Louis is the central city of the continent, and especially of the Mississippi Valley—the "Valley of Democracy"—where most of our members live. There is ample room in the Coliseum for the largest convention since the Centennial. Reduced rates have been granted from all points in the United States. The hotels and homes of the city and its superior street car service make the entertainment of a host of people an easy and agreeable task. It will never be easier to go anywhere than it is to come to St. Louis in 1920. There will never be more reasons for going anywhere than for coming to St. Louis in 1920. In ordinary times when nothing unusual is happening we might leave the convention to those who have the convention habit, in easy confidence that everything would go right. But these are extraordinary times. We are closing an extraordinary year and entering upon one that may be more remarkable.

An earnest effort was made this year to secure sufficient men and money to really meet the demands of our missionary fields, and of the colleges on which we depend for ministers at home as well as missionaries both domestic and foreign. As appears in this issue of World Call many churches and some considerable areas accepted the challenge and raised their full quotas of money. (The consecration of life cannot be tabulated so readily, but will doubtless be commensurate with the other advance.) The complete results of the Disciples' World Movement cannot be reported in the convention, for the campaign runs until April 30, 1921, but enough will be presented to show some of the most wonderful achievements of faith in the entire history of the Disciples of Christ. All of us need to take account of these facts.

It is expected that the plans for the reorganization of the Interchurch World Movement will be ready to present to the convention. Nobody else can decide for us what we should do with them. We need to be present for this.

There will be "good news from far countries" presented by eminent messengers. Dr. A. L. Shelton, as one alive from the dead, will tell if his terrible winter of captivity in the hands of bandits in the mountains of Western China. R. A. Doan will give a report on our missions in China and Japan. S. J. Corey will relate the delicate and successful proceedings of the first international missionary conference since the war, in which British, Belgian, French, German and American leaders talked and prayed and wept together over the great task of making this Christ's world. F. W. Burnham, R. H. Miller, Finis Idleman, H. C. Armstrong and Peter Ainslie will tell the thrilling story of conferences on Christian Unity in Geneva, Switzerland, and of visits to many great European centers. A score of missionaries will give fresh and first hand statements of the facts in all the great fields.

Aside from all these weighty reasons we should come to St. Louis for the wonderful fellowship that nothing else can give. Only as we meet face to face can we maintain the unity which we were called into being not merely to maintain, but to promote among all Christians, to the end that all men may become Christians.

WORLD CALL

WOMAN'S YEAR may well be the name of history for 1920. It was chiefly by the votes of men that the liquor traffic was finally outlawed in the United States of America; but it was for woman's sake and through moral and scientific education begun and carried on by women.

The other great moral amendment to the Federal Constitution is chiefly a continent-wide tribute to the wisdom, virtue and devotion that men have always enjoyed and praised but never before dared to unleash.

Woman's emancipation began when the virgin of Galilee sang in holy rhapsody,

My soul doth magnify the Lord.

And woman's enfranchisement is not merely political justice to half of a great nation's citizenship; it is another long step in the irresistible forward march of Mary's Son. America went Christian when woman began to vote. The majority is not yet large but it is decisive, and it will grow, it will grow, it will grow!

DECEMBER 1920 15 CENTS

The War's Effect on Business

During the war no business was allowed to continue in the United States unless it was necessary, directly or indirectly, for the winning of the war. Following the sudden cessation of war an instant readjustment became necessary. It was a difficult situation, but business which had been organized on a sound basis before the war will survive. In the meantime, conservative business men are advising investors to place money in safe bond issues or securities of that sort until the readjustment is complete, and unsafe stock investments have been eliminated.

The Annuity Bonds of the United Christian Missionary Society

furnish a sound investment, not only NOW but ALWAYS, for the man or woman who is seeking first the Kingdom of Heaven. They furnish a SURE income during your life, and make certain the use of your money for the Kingdom after you are gone.

A Total of $20,000 Was Placed With the United Society

on this plan during the first thirty days of its existence as a going concern.

You will either desire to send a check at once for an Annuity Bond in order that the Annuity may begin without delay, or you will want more information. You may accomplish either or both by addressing

United Christian Missionary Society
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UNITED CHRISTIAN MISSIONARY SOCIETY

Substance of an Inaugural Statement by President Burnham in the St. Louis :: :: Convention :: ::

YESTERDAY you elected officers for the United Christian Missionary Society for the ensuing year. I think I can speak for my colleagues as well as for myself when I say that we have not sought these positions nor asked a living soul to use his influence on our behalf. We are not unmindful of the confidence you have reposed in us; but the offices of the United Christian Missionary Society are not prizes to be striven for, but responsibilities to be assumed with a sense of humility, with faith in God and with a willingness to spend and be spent in the service of Christ.

As regards the United Christian Missionary Society, we are trying by means of it to present unto our Lord an efficient instrument for the carrying of His gospel unto all the world. It is a human instrument, but it serves a divine purpose. We have reported to you the steps which have been taken thus far to bring the Society into effectual operation and these have had your approval. We do not overlook the fact that there is danger in the centralization of power. There is, however, no accumulation of authority in the United Christian Missionary Society. It is the unification of missionary and benevolent boards for the purposes of harmony, efficiency and economy. It is machinery which is thus centralized. The power is in your hands. We want no ecclesiasticism and we are determined to have none. The antidote for that toxin is democracy and the United Society is organized on a democratic basis. We shall all be on guard to keep it so. If there is any lurking ecclesiasticism in the United Christian Missionary Society microscopic inspection has failed to reveal it. It is yours and we, its officers, are your servants in the ministry of Christ.

It shall be our purpose to execute the will of the Convention as expressing the heart of our brotherhood. You have today declined to formulate a creed. You have refused to put any yoke upon the disciples other than His own easy yoke of loving loyalty and service and we rejoice in the liberty thus preserved for us all. The Society will faithfully carry out the spirit and purpose of the resolution just adopted (The Medbury Resolution). It will keep you informed of the life and work of the missionaries and other workers in all the fields. There shall be no withholding from them or from you any facts needful for mutual understanding or for harmonious labor and support. We shall welcome and use every true agency of publicity which will give aid to this helpful intercourse. But may I say, in all frankness, that if the Society and its officers are to be held responsible for the conduct and the service of its workers on the field then those workers, in turn, must bear a single responsibility, under Christ, to the Society and to it alone. Of course missionaries will be free to conduct their personal correspondence and to write to churches and to individuals of their work; but consideration of matters involving policies of the Society must be submitted only to the Executive Committee and the Board of Managers. There must be no tampering with the workers by overzealous partisans at home, no courting of missionaries to follow leadership which is not responsible to the Society or to the brotherhood. You will expect us to be impartially prompt to rebuke any such intermeddling whether it emanates from the right wing or from the left.

With due caution, born of experience, it shall be our aim to have the United Christian Missionary Society share in the great cooperative movements of the Christian forces of our times, so far as it may do so without any compromise of conviction or position or any surrender of our testimony on behalf of the plea we all love. We shall not be entangled in any alliances which will prevent our going anywhere we ought to go or doing anything we ought to do in the interest of the Kingdom of God.

Your executives purpose for themselves the highest personal loyalty to Jesus Christ, our Lord, and genuine devotion to the will of God as revealed in the New Testament scriptures and they will expect from every servant of the Society a corresponding purpose. We are constantly humbled by the devotion, the sacrifices and the utter abandon to the service of Christ on the part of our missionaries on the far outposts abroad and upon the frontiers in the home land. It shall be our endeavor to share their spirit and to help transmit an increasing measure of it to you and to the churches at home. In loving devotion to Christ we shall find our freedom, and in our loyalty to Him we shall maintain our unity of the Spirit in the bond of peace.

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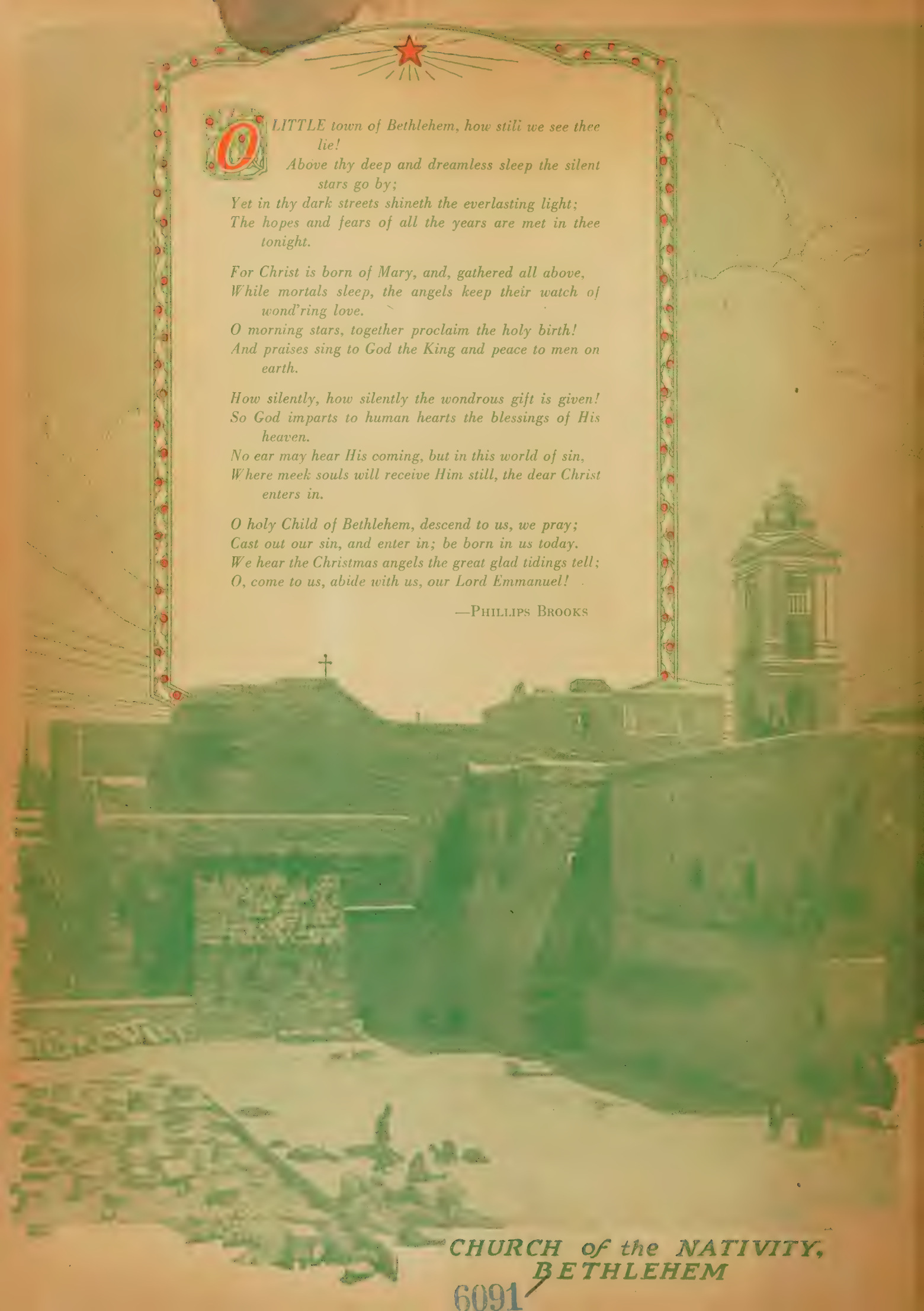
O LITTLE town of Bethlehem, how still we see thee lie!
Above thy deep and dreamless sleep the silent stars go by;
Yet in thy dark streets shineth the everlasting light;
The hopes and fears of all the years are met in thee tonight.

For Christ is born of Mary, and, gathered all above,
While mortals sleep, the angels keep their watch of wond'ring love.
O morning stars, together proclaim the holy birth!
And praises sing to God the King and peace to men on earth.

How silently, how silently the wondrous gift is given!
So God imparts to human hearts the blessings of His heaven.
No ear may hear His coming, but in this world of sin,
Where meek souls will receive Him still, the dear Christ enters in.

O holy Child of Bethlehem, descend to us, we pray;
Cast out our sin, and enter in; be born in us today.
We hear the Christmas angels the great glad tidings tell;
O, come to us, abide with us, our Lord Emmanuel!

—PHILLIPS BROOKS



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